

HANDSOME NANDA
BY AŚVAGHOṢA

TRANSLATED BY
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CSL CONVENTIONS

SANSKRIT ALPHABETICAL ORDER

Vowels:	<i>a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au ṁ ḥ</i>
Gutturals:	<i>k kh g gh ñ</i>
Palatals:	<i>c ch j jh ñ</i>
Retroflex:	<i>ṭ ṭh ḍ ḍh ṇ</i>
Dentals:	<i>t th d dh n</i>
Labials:	<i>p ph b bh m</i>
Semivowels:	<i>y r l v</i>
Spirants:	<i>ś ṣ s h</i>

GUIDE TO SANSKRIT PRONUNCIATION

<i>a</i>	but		vowel so that <i>tailḥ</i> is pronounced <i>tailḥⁱ</i>
<i>ā, â</i>	father		
<i>i</i>	sit	<i>k</i>	luck
<i>ī, î</i>	fee	<i>kh</i>	blockhead
<i>u</i>	put	<i>g</i>	go
<i>ū, û</i>	boo	<i>gh</i>	bighead
<i>ṛ</i>	vocalic <i>r</i> , American <i>purdy</i> or English <i>pretty</i>	<i>ñ</i>	anger
<i>ṝ</i>	lengthened <i>ṛ</i>	<i>c</i>	chill
<i>ḷ</i>	vocalic <i>l</i> , <i>able</i>	<i>ch</i>	matchhead
<i>e, ê, ē</i>	made, esp. in Welsh pronunciation	<i>j</i>	jog
<i>ai</i>	bite	<i>jh</i>	aspirated <i>j</i> , <i>hedgehog</i>
<i>o, ô, ô</i>	rope, esp. Welsh pronunciation; Italian <i>solo</i>	<i>ñ</i>	canyon
<i>au</i>	sound	<i>ṭ</i>	retroflex <i>t</i> , <i>try</i> (with the tip of tongue turned up to touch the hard palate)
<i>ṁ</i>	<i>anusvāra</i> nasalizes the preceding vowel	<i>th</i>	same as the preceding but aspirated
<i>ḥ</i>	<i>visarga</i> , a voiceless aspiration (resembling English <i>h</i>), or like Scottish <i>loch</i> , or an aspiration with a faint echoing of the preceding	<i>ḍ</i>	retroflex <i>d</i> (with the tip of tongue turned up to touch the hard palate)
		<i>dh</i>	same as the preceding but aspirated
		<i>ṇ</i>	retroflex <i>n</i> (with the tip

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	of tongue turned up to	<i>y</i>	<i>yes</i>
	touch the hard palate)	<i>r</i>	trilled, resembling the Ita-
<i>t</i>	French <i>tout</i>		lian pronunciation of <i>r</i>
<i>th</i>	tent <i>hook</i>	<i>l</i>	<i>linger</i>
<i>d</i>	<i>dinner</i>	<i>v</i>	<i>word</i>
<i>dh</i>	guild <i>hall</i>	<i>ś</i>	<i>shore</i>
<i>n</i>	<i>now</i>	<i>ṣ</i>	retroflex <i>śh</i> (with the tip
<i>p</i>	<i>pill</i>		of the tongue turned up
<i>ph</i>	<i>upheaval</i>		to touch the hard palate)
<i>b</i>	<i>before</i>	<i>s</i>	<i>hiss</i>
<i>bh</i>	<i>abhorrent</i>	<i>h</i>	<i>hood</i>
<i>m</i>	<i>mind</i>		

CSL PUNCTUATION OF ENGLISH

The acute accent on Sanskrit words when they occur outside of the Sanskrit text itself, marks stress, e.g. Ramáyana. It is not part of traditional Sanskrit orthography, transliteration or transcription, but we supply it here to guide readers in the pronunciation of these unfamiliar words. Since no Sanskrit word is accented on the last syllable it is not necessary to accent disyllables, e.g. Rama.

The second CSL innovation designed to assist the reader in the pronunciation of lengthy unfamiliar words is to insert an unobtrusive middle dot between semantic word breaks in compound names (provided the word break does not fall on a vowel resulting from the fusion of two vowels), e.g. Maha·bhárata, but Ramáyana (not Rama·áyana). Our dot echoes the punctuating middle dot (·) found in the oldest surviving forms of written Indic, the Ashokan inscriptions of the third century BCE.

The deep layering of Sanskrit narrative has also dictated that we use quotation marks only to announce the beginning and end of every direct speech, and not at the beginning of every paragraph.

CSL PUNCTUATION OF SANSKRIT

The Sanskrit text is also punctuated, in accordance with the punctuation of the English translation. In mid-verse, the punctuation will

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not alter the *sandhi* or the scansion. Proper names are capitalized. Most Sanskrit metres have four “feet” (*pāda*): where possible we print the common *śloka* metre on two lines. In the Sanskrit text, we use French *Guillemets* (e.g. «*kva samcicīrṣuḥ?*») instead of English quotation marks (e.g. “Where are you off to?”) to avoid confusion with the apostrophes used for vowel elision in *sandhi*.

Sanskrit presents the learner with a challenge: *sandhi* (“euphonic combination”). *Sandhi* means that when two words are joined in connected speech or writing (which in Sanskrit reflects speech), the last letter (or even letters) of the first word often changes; compare the way we pronounce “the” in “the beginning” and “the end.”

In Sanskrit the first letter of the second word may also change; and if both the last letter of the first word and the first letter of the second are vowels, they may fuse. This has a parallel in English: a nasal consonant is inserted between two vowels that would otherwise coalesce: “a pear” and “an apple.” Sanskrit vowel fusion may produce ambiguity. The chart at the back of each book gives the full *sandhi* system.

Fortunately it is not necessary to know these changes in order to start reading Sanskrit. For that, what is important is to know the form of the second word without *sandhi* (pre-*sandhi*), so that it can be recognized or looked up in a dictionary. Therefore we are printing Sanskrit with a system of punctuation that will indicate, unambiguously, the original form of the second word, i.e., the form without *sandhi*. Such *sandhi* mostly concerns the fusion of two vowels.

In Sanskrit, vowels may be short or long and are written differently accordingly. We follow the general convention that a vowel with no mark above it is short. Other books mark a long vowel either with a bar called a macron (*ā*) or with a circumflex (*â*). Our system uses the macron, except that for initial vowels in *sandhi* we use a circumflex to indicate that originally the vowel was short, or the shorter of two possibilities (*e* rather than *ai*, *o* rather than *au*).

When we print initial *â*, before *sandhi* that vowel was *a*

<i>î</i> or <i>ê</i> ,	<i>i</i>
<i>û</i> or <i>ô</i> ,	<i>u</i>
<i>âi</i> ,	<i>e</i>
<i>âu</i> ,	<i>o</i>

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\bar{a} ,	\bar{a} (i.e., the same)
\bar{i} ,	\bar{i} (i.e., the same)
\bar{u} ,	\bar{u} (i.e., the same)
\bar{e} ,	\bar{i}
\bar{o} ,	\bar{u}
$\bar{a}i$,	ai
$\bar{a}u$,	au
', before <i>sandhi</i> there was a vowel <i>a</i>	

FURTHER HELP WITH VOWEL SANDHI

When a final short vowel (*a*, *i* or *u*) has merged into a following vowel, we print ' at the end of the word, and when a final long vowel (\bar{a} , \bar{i} or \bar{u}) has merged into a following vowel we print " at the end of the word. The vast majority of these cases will concern a final *a* or \bar{a} .

Examples:

What before *sandhi* was *atra asti* is represented as *atr' âsti*

<i>atra âste</i>	<i>atr' âste</i>
<i>kanyā asti</i>	<i>kany" âsti</i>
<i>kanyā âste</i>	<i>kany" âste</i>
<i>atra iti</i>	<i>atr' êti</i>
<i>kanyā iti</i>	<i>kany" êti</i>
<i>kanyā īpsitā</i>	<i>kany" ēpsitā</i>

Finally, three other points concerning the initial letter of the second word:

(1) A word that before *sandhi* begins with *r* (vowel), after *sandhi* begins with *r* followed by a consonant: *yatha" rtu* represents pre-*sandhi* *yathā rtu*.

(2) When before *sandhi* the previous word ends in *t* and the following word begins with *ś*, after *sandhi* the last letter of the previous word is *c* and the following word begins with *ch*: *syāc chāstravit* represents pre-*sandhi* *syāt śāstravit*.

(3) Where a word begins with *h* and the previous word ends with a double consonant, this is our simplified spelling to show the pre-*sandhi*

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form: *tad hasati* is commonly written as *tad dhasati*, but we write *tadd hasati* so that the original initial letter is obvious.

COMPOUNDS

We also punctuate the division of compounds (*samāsa*), simply by inserting a thin vertical line between words. There are words where the decision whether to regard them as compounds is arbitrary. Our principle has been to try to guide readers to the correct dictionary entries.

EXAMPLE

Where the Deva·nāgarī script reads:

कुम्भस्थली रक्षतु वो विकीर्णसिन्दूररेणुद्विरदाननस्य ।
प्रशान्तये विघ्नतमश्छटानां निष्ठ्यूतबालातपपल्लवेव ॥

Others would print:

kumbhasthalī rakṣatu vo vikīrṇasindūrareṇur dviradānanasya /
praśāntaye vighnatamaśchaṭānām niṣṭhyūtabālātapapallaveva //

We print:

kumbha|sthalī rakṣatu vo vikīrṇa|sindūra|reṇur dvirad'ānanasya
praśāntaye vighna|tamaś|chaṭānām niṣṭhyūta|bāl'ātapa|pallav" ēva.

And in English:

“May Ganésha’s domed forehead protect you! Streaked with vermilion dust, it seems to be emitting the spreading rays of the rising sun to pacify the teeming darkness of obstructions.”

“Nava·sahasanka and the Serpent Princess” I.3 by Padma·gupta

INTRODUCTION

‘HANDSOME NANDA’ (*Saundarananda*) is a story of religious conversion by an early Indian poet about whom we know very little. The poem’s colophon identifies him as the Buddhist monk Ashva-ghosha, a teacher, great poet and eloquent speaker. It also tells us his mother’s name and that he lived in Sakéta, now Ayódhya in the modern Indian state of Uttar Pradesh. Informed guesses based on paleography, linguistic style and apocryphal biographical data place him in the early second century CE. Unlike many Buddhist works of Indian origin, ‘Handsome Nanda’ was not translated into Tibetan or Chinese, nor does it seem to have inspired any commentaries; it would be lost to the world but for H. SHASTRI’s fortunate discovery of the complete Sanskrit text in a Nepalese library in 1908. Such unpopularity is entirely unwarranted: beautiful in form and engrossing in content, it succeeds both as a work of poetry and as a Buddhist spiritual biography.

The legend related in ‘Handsome Nanda’ was widely known and is easily told: once upon a time in the city of Kápila-vastu there was a young man named Nanda who was very much in love with his pretty wife. One day the Buddha comes to Nanda’s house for alms but leaves empty-handed. Nanda goes after him, having first promised his wife that he will return while her recently-applied cosmetics are still damp. But the Buddha nevertheless leads Nanda to the monastery, where he is unwillingly ordained. Nanda is unhappy with his life as a monk and longs to go home to his wife. Hearing of this, the Buddha takes him to heaven and shows him the *apsarases*, a group of ravishingly beautiful celestial nymphs. Nanda immediately forgets all about

his wife and is filled with desire for the nymphs. The Buddha promises the nymphs to Nanda if Nanda perseveres in his life as a monk. Nanda agrees, but on hearing from the Buddha's disciple Ananda that his enjoyment of the nymphs would be a temporary and not a permanent reward, he approaches the Buddha, releases him from his pledge, and asks to hear the *dharma*, the Buddha's teachings. The Buddha responds to his request at length, after which Nanda begins meditation practice and soon achieves liberation. The poem concludes with a glimpse of Nanda setting out to preach the *dharma* in his turn.

Ashva-ghosha's 'Handsome Nanda' is the longest, most complex and most convincing formulation of a popular legend that engaged the Buddhist imagination for many centuries. The versions range chronologically from the very early Pali *Udāna* (3.2.21–24)¹ to Sinhalese versions of the 14th century, and stylistically from the simple prose narrative of the Pali *Jātaka* (182) to the highly developed poetical form of Kshemendra's Sanskrit version included in 'The Magical Vine of the Bodhi-sattva's Many Lives' (*Bodhisattvāvadānakalpalatā*). The early *Udāna* version, which gives a simple, repetitive account of Nanda's unhappiness and his visit to heaven, was subsequently elaborated and interpreted by Dhamma-pala in his *Udāna* Commentary (*Udāna Aṭṭhakathā* 3.2). Dhamma-pala inserts an independent episode at the beginning of the story in order to relate the circumstances under which Nanda joined the order, and to provide convincing motivation for Nanda's lack of enthusiasm for the celibate life of a monk. The *Dhammapada* Commentary (*Dhammapada Aṭṭhakathā* 1.9.i) recounts

the Nanda story as an explanation for two verses in the *Dhammapada* (13–14) that have traditionally been associated with Nanda. Nanda himself is held to be the author of two verses of the *Theragāthā* (157–158), and the *Theragāthā* Commentary (*Theragāthā Aṭṭhakathā* 2.31–34) additionally provides a partial version of his story. There are, too, several Chinese and Tibetan versions of the story. The Nanda story has also attracted the attention of artists and sculptors. Notably, it is depicted on the left wall of Cave XVI at Ajanta; the fresco of Súdari fainting in distress, painted in muted colours and showing a despondent peacock, has become known as “The Dying Princess.” The museums at Lucknow and Mathura contain engraved panels of the Kushāna period showing Nanda handing his wife a garment and holding a mirror for her.

Despite Ashva-ghosha’s debt to traditional material, his work is unique and compelling. He uses the familiar characters and plot of the Nanda legend as a foundation on which to construct a work of complexity and depth. Since the poem presents Nanda’s spiritual biography, the emphasis falls on internal events and psychological nuance rather than external action and incidents of plot. Nanda’s flow of thought is brilliantly traced: his indecision as he is torn between desire for his wife and respect for the Buddha, his initial passivity and emotional dependence that slowly shade into personal responsibility and self-determination, his solipsistic daydreaming that is eventually replaced by concentrated meditation, and his maturing insight into his own condition are all conveyed with precision and sensitivity—so much so, indeed, that one intuits that the plight

of the vacillating hero of 'Handsome Nanda' has a personal resonance for Ashva-ghosha. Perhaps he too was torn between his celibacy-demanding faith and a beloved woman; maybe he too attained a measure of equanimity only after a period of inner conflict.

Poetry or Proselytism?

'Handsome Nanda' is a curious mixture: a generous helping of Buddhist didacticism flavored with a zesty narrative, the lip-smacking nymphs of heaven, a bitter-sweet love story and the condiments of *kāvya*. *Kāvya*, a refined and rather fastidious type of literary Sanskrit, is marked by such features as varied poetic meters, ornate descriptive passages, numerous figurative expressions, euphonic blend of sound, and the purposeful evocation of aesthetic delight. Ashva-ghosha uses these *kāvya* features frequently and skillfully, but they are always subordinate to his message. The real purpose of the poem, we are told in the final two verses, is not to entertain us but to bring us tranquillity. Thus he makes of the *kāvya* form a bribe, a sweetener on which his audience can suck while simultaneously digesting less palatable Buddhist teachings. Ashva-ghosha's commitment to Buddhist ideals and to their propagation among his audience and readership is obvious from both 'Handsome Nanda' and from his other great poem, 'The Life of the Buddha' (*Buddhacarita*). He has no wish merely to entertain his hearers, but to change their lives.

As might be expected of a work with proselytizing ambitions, a substantial proportion of 'Handsome Nanda'—around a quarter of the total length—is given over to in-

struction in meditation, teachings on eating and sleeping, warnings against sensual excess and so forth. Extensive though these didactic passages are, they contain much to interest scholars in the field of Buddhist Studies and to stimulate Buddhist practitioners, such as Ashva-ghosha's unexpected opinion that it is better to sleep than to engage in inappropriately selected meditation practices (16.78). Furthermore, these passages are rich in figurative language, with vivid similes and engaging comparisons which do much to counteract the tendency to preachiness, and which render abstract and potentially dull topics lively, vivid and concrete. Who could forget the injunction to eat as mindfully and ungreedily as parents who, lost and starving in a desert, are forced to eat their child (14.13)? Or, in a passage asserting the impermanence of the body, the likening of an old person's body to a stick of sugar-cane with all its juices squeezed out, tossed to the ground to dry before it is thrown out for burning (9.31)?

Nanda and the Buddha

The poem's central theme is conversion, a movement away from an inferior condition of worldliness to a superior condition of spiritual perfection and enlightenment. This drama of spiritual re-orientation is centered in the character of Nanda, the Buddha's younger half-brother. Nanda is endowed with certain physical characteristics that are shown to impede his psychological development—he is young, strong and exceptionally good-looking (2.58–59). Not only does he take his current vitality and robustness for granted, but his general appreciation of physicality leads him to

over-estimate the worth of sensual pleasure. Nanda's specific problem is a strong sexual appetite or, to use the prevalent Buddhist metaphor, "thirst." His sexuality is portrayed both through his interaction with his wife Súdari in Canto 4 and through his incontinent desire for the *apsarases* in Canto 10.

Nanda's initial preoccupations hardly conform to the Buddhist ideal of dispassion and non-attachment, yet by the end of the poem he has attained liberation (17.60) and experiences unparalleled bliss (17.65–66). Several forces act on Nanda to facilitate this remarkable transformation from libertine to liberated man. To weaken Nanda's specific fixation with the physical and emotional pleasure to be found in a sexual relationship, an unnamed monk makes an extended attack on female appearance and character, some of it splendidly anti-romantic and anti-*kāvya* in tone (Canto 8). Then, in an effort to correct Nanda's assumption of physical invincibility, the same monk stresses the frailty of the human body and its vulnerability to old age and sickness (Canto 9). Anánda, one of the Buddha's foremost disciples, tries to prove to Nanda that a heavenly rebirth is ultimately as unsatisfactory as any other, since it offers no permanent refuge (Canto 11). Above all, and offsetting Nanda and his constant hankering for sensual gratification, is the figure of the Buddha, the perfected man who experiences no likes or dislikes and who neither seeks out pleasant sensations nor avoids unpleasant ones. It is the Buddha's active intervention that produces the most profound and lasting change in Nanda's life.

Decisive and goal-oriented, the Buddha is always present to persuade, assist, exhort and even coerce Nanda on his

journey, sometimes so radically that the imputation of a forced conversion is difficult to avoid. First there are the events described in Canto 5—the Buddha noticing Nanda in the throng of enthusiastic followers and disappearing down a side-road to shake off the crowd whilst retaining Nanda, handing Nanda his begging bowl to make it difficult for him leave, then stepping into Nanda's path to block his exit, and finally turning him over to Ananda to be manhandled towards tonsure. Secondly, the Buddha purposefully increases Nanda's suffering by exposing him to the *apsarases*, an experience that makes him burn with a desire so fierce that he begs the Buddha to save his life (Canto 10). Ashva-ghosha defends the Buddha mainly on the grounds that Nanda's own passivity and dependent personality demand the Buddha's initiative (verses 5.15–18 for instance). Fundamentally, Nanda must be brought to liberation by the Buddha because he would have been unable to attain it on his own. However, while the Buddha precipitates Nanda's conversion, it does not really take hold until Nanda's own volition gathers sufficient strength. Nanda becomes increasingly able to direct his own salvation from Canto 12 onwards, and in Canto 17, with its aggressive language and military metaphors, we see the final stage in the metamorphosis from Nanda's passive acceptance of the Buddha's interventionist policy to his active control of his own spiritual future. For Ashva-ghosha, it seems, motivation and volition pass from the master to the disciple by degrees.

Conversion Metaphors

Nanda's conversion, which is no single sharply-defined moment of revelation but a long-term process of spiritual growth, is underpinned by several important metaphors, each of which reflects Nanda's initial state, his final state, and a converting action which produces the change from the former to the latter. For instance, Nanda in the early stages of his conversion is portrayed as a wild or ruttish elephant, but once he is approaching liberation, he is likened to a well-trained war elephant. The converting action effecting this transformation is conceived as the capture of the elephant and its submission to a rigorous training programme. More pervasive still is the metaphor of Nanda as a sick man whose primary symptom is passion. The medical scenario of a patient cured of his disease by the medicine dispensed by a doctor provides an excellent conceptual model for Nanda relieved of existential suffering by the teachings of the Buddha. Not all the medical allusions pertain to Nanda alone; the famous penultimate verse (18:63) designates me, and all other readers and auditors of 'Handsome Nanda,' as patients, because we have ingested the medicine that is bottled in this poem. The familiar Buddhist metaphor of the path is also frequently encountered. Here, the Buddha appears as a guide who knows the path and its destination, while his instructions serve as a map. When Nanda strives to realise the Buddha's teachings within his life, he is portrayed as following the path towards the destination of liberation (17.41, for instance), but as long as he fails to do so, he is depicted as a traveler separated from his caravan, wandering in the undemarcated wilderness, as in 5.40.

Metaphors such as these narrate not just Nanda's conversion, but also his characteristic passivity and the subsequent requirement for the Buddha to function as a catalyst. Ashva-ghosha foregoes matter-of-fact reporting of the Buddha's intervention, preferring to tussle with the possibility that Nanda's conversion may be considered too forceful. His justification for the Buddha's strong-arm tactics is conveyed in part through metaphors which regularly stress present pain for future gain. The elephant metaphor delivers the message that the removal of the elephant from its native habitat and its subjection to strict discipline are necessary in order to transform the once wild creature into a noble fighting machine. The medical metaphor in particular provides a persuasive justification for the Buddha's vigorous intervention in Nanda's life, presenting Nanda as a recalcitrant patient who doesn't know what is good for him, and the Buddha as a skilled physician who is obliged to inflict short-term suffering on his patient in order to save his life. Not only do the metaphors record the facilitation of Nanda's conversion by the Buddha, they also bring out the fact that Nanda's conversion, superficial to begin with, does not begin to take hold until he takes charge of his own path to liberation, a change of heart which is surely difficult to convey. The path metaphor, for instance, provides an impressive image of a large vehicle turning round (12.5), while the medical metaphor portrays Nanda's evolution from a disobedient patient who refuses to take medical advice to a patient who acknowledges that he is gravely ill and adapts his attitude accordingly. The metaphors are

particularly useful in delineating such inner, psychological action.

Ashva-ghosha uses metaphor to concretise psychological events and abstract concepts as familiar everyday objects and occurrences, thus making vivid and visible the essentially private and invisible drama of conversion that is played out in Nanda's heart and mind. The metaphors are always explanatory rather than merely decorative in function: they explain the conversion of Nanda and his reorientation to the Buddhist goal of liberation, thereby revealing Ashva-ghosha as a truly Buddhist poet who is urgently concerned with the dissemination of his message.

The Buddhist Context

To comprehend the poem, it is vital that the reader accept it on its own terms, giving at least temporary credence to the Buddhist values that permeate it. Chief of these is the view of 'Handsome Nanda' that detachment is better than attachment, and that human love and sexuality are the chief obstacles to the attainment of serenity and equanimity. Hence Nanda's emotionality is a major character flaw, his sensuality a defect that prohibits his attainment of the goal of liberation. These flaws must be eradicated in him if his story is to have a happy ending in the Buddhist sense—that is, if he is to escape from the turmoil of *samsara* and attain the calmness of *nirvana*, the state of liberation. Since this state of liberation is an escape from relentless rebirth and redeath, it is often qualified in the poem as *amṛta*, deathless.

'Handsome Nanda' is largely accessible to the general reader without further technical knowledge. While it does

contain many references to specifics of Buddhist thought, these are annotated where necessary, and the interested reader is directed to the bibliography at the end of this section. For the moment, a few broad remarks will suffice to place the story of Nanda in its Buddhist context.

Samsara is the relentless cycle of rebirth and death, repeated over and over again. Rebirth can occur in various realms—among humankind, or among animals, gods or other non-human beings. This concept is important for understanding Cantos 10 and 11. Thus the divine *apsarases* are available as sexual playmates only to those who are reborn in heaven. They are not available to Nanda in his human form, in his current life. To win them, Nanda must earn a rebirth as a god, and it is this that he resolves to do at the end of Canto 10. Asceticism was held in high regard, and was commonly believed to be rewarded with an afterlife filled with refined sensual delights of a heavenly standard. Hence the Buddha is able to make a deal with Nanda—ascetic practice and celibacy in this life in return for celestial sex in the next (10.59). Amazingly, Nanda appears to be unaware that heaven is included in samsara, and when informed of this fact, he is devastated (12.4). Everything within samsara (including such happy lives as Nanda's and Súndari's at the beginning of Canto 4, including even the lives of the gods in heaven) is unsatisfactory and liable to suffering (*duḥkha*). The only sure refuge from *duḥkha* is liberation from the entire cycle of samsara, a liberation which occurs only through strict adherence to and understanding of the *dharma*, that set of eternal truths propounded by the Buddha.

A Note on the Edition and Translation

My translation is based on JOHNSTON's critical edition of the *Saundarananda* published in 1928 by the Oxford University Press. I have translated *tathāgata* as "the realized one," but left *sugata* as it is due to lack of suitable equivalents. Liberation, Buddhism's *summum bonum*, is often referred to in the poem as *śreyas*, the best, which I have rendered "Excellence." I have left the word *dharma* untranslated, in the hope that this very frequent word will take on various shades of meaning according to context. *Saṃsāra*, the ongoing cycle of life after life, has also been left untranslated. *Duḥkha*, that fundamental Buddhist concept and the first of the well-known Four Noble Truths, I have generally translated as "unsatisfactoriness" or "suffering." *Śīla*, the cornerstone of Buddhist moral development, expounded in the first half of Canto 13 with an underlying metaphor of cleanliness, has been rendered as "moral self-restraint."

This book is for Niki, with love.

INTRODUCTION

Acknowledgments

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NOTES

- I References to Pali texts are to the editions of the Pali Text Society.

INVOCATION

oṃ namo Buddhāya!

Homage to the Buddha!

CANTO 1
A DESCRIPTION OF KÁPILA·VASTU

- 1.1 **G**AUTAMAḤ KAPILO nāma munir dharmabhr̥tām varah
 babhūva tapasi śrāntaḥ Kākṣivān iva Gautamaḥ,
 aśiśriyad yaḥ satataṃ dīptaṃ Kāśyapa|vat tapaḥ
 āśiśrāya ca tad|vṛddhau siddhiṃ Kāśyapa|vat parām,
 havīm̐ṣi yaś ca sv'|ātm'|ārthaṃ gām adhukṣad Vasiṣṭha|vat
 tapaḥ|śiṣṭeṣu śiṣyeṣu gām adhukṣad Vasiṣṭha|vat,
 māh'|ātmyād Dīrghatapaso yo dvitīya iv' ābhavat,
 tṛtīya iva yaś c' ābhūt Kāvya'|Āṅgirasayor dhiyā.
- 1.5 tasya vistīrṇa|tapasaḥ pārśve Himavataḥ śubhe
 kṣetraṃ c' āyatanam c' āiva tapasām āśramo 'bhavat.
 cāru|vīrut|taru|vanaḥ prasnigdha|mṛdu|śādvalaḥ
 havir|dhūma|vitānena yaḥ sad" ābhra iv' ābabhau.
 mṛdubhiḥ saikataiḥ snigdhaiḥ kesar'|āstara|pāṇḍubhiḥ
 bhūmi|bhāgair a|saṃkīrṇaiḥ s' āṅgarāga iv' ābhavat.
 śucibhis tīrtha|saṃkhyātaiḥ pāvanair bhāvanair api
 bandhumān iva yas tasthau sarobhiḥ sa|saroruhaiḥ.
 paryāpta|phala|puṣpābhiḥ sarvato vana|rājibhiḥ
 śuśubhe vavṛdhe c' āiva naraḥ sādhanavān iva.
- 1.10 nīvāra|phala|saṃtuṣṭaiḥ svasthaiḥ śāntair an|utsukaiḥ
 ākīrṇo 'pi tapo|bhr̥dbhiḥ śūnya|śūnya iv' ābhavat,
 agnīnām hūyamānānām śikhinām kūjatām api
 tīrthānām c' ābhiṣekeṣu śuśruve yatra nisvanaḥ,
 virejur hariṇā yatra suptā medhyāsu vediṣu
 sa|lājair mādhavī|puṣpair upahārāḥ kṛtā iva,
 api kṣudra|mṛgā yatra śāntāś ceruḥ samam mṛgaiḥ
 śaraṇyebhyas tapasvibhyo vinayam śikṣitā iva,

THE SAGE KÁPILA Gáutama was a great upholder of *dharma*. As rigorously ascetic as Kakshívat Gáutama, as ceaselessly fixed on burning asceticism as Káshyapa, he achieved the highest success through its development. He milked his cow for sacrificial milk, like Vasíshta, and like him too milked speech for his disciples, trained in asceticism. He was like a second Dirgha-tapas in high-mindedness, a third to Kavya and the son of Ángiras in wisdom. 1.1

On the bright slopes of the Himalayas this sage of extensive austerities had his ashram, the domain and abode of asceticism. It was a place of lush and springy grass, sweetly wooded with creepers and trees, seeming cloud-like in its permanent veil of sacrificial smoke. With portions of its grounds soft, sandy, smooth or carpeted with yellow *késara* flowers, it was like a body anointed with unguents. The ashram stood, as though with kinsfolk, amid lotus lakes famed as sacred bathing places, clear, pure and wholesome. With forest avenues all about, bursting with fruit and flowers, the ashram glowed and flourished like a prosperous man. 1.5

The ashram seemed deserted, yet was crowded with ascetics, self-contained, calm and quite without avidity, content to live on wild rice and fruit. Here one heard only the sound of fires receiving offerings, peacocks crying, and water splashing in the sacred bathing pools. Here the deer slept in the sacrificial compounds, seemingly made into offerings along with dried rice and *mádhavi* flowers. Here even the smaller animals roamed peaceably alongside the deer, as though they had learned discipline from the ascetics who gave them shelter. 1.10

saṁdigdhe 'py a|punar|bhāve viruddheṣv āgameṣv api
 pratyakṣiṇa iv' ākurvaṁs tapo yatra tapo|dhanāḥ,
 1.15 yatra sma mīyate Brahma kaiś cit kaiś cin na mīyate
 kāle nimīyate somo na c' â|kāle pramīyate,
 nir|apekṣāḥ śarīreṣu dharme yatra sva|buddhayaḥ
 saṁhr̥ṣṭā iva yatnena tāpasās tepire tapaḥ,
 śrāmyanto munayo yatra svargāy' ôdyukta|cetasāḥ
 tapo|rāgeṇa dharmasya vilopam iva cakrire.

atha tejasvi|sadanam tapaḥ|kṣetram tam āśramam
 ke cid Ikṣvākavo jagmū rāja|putrā vivatsavaḥ,
 suvarṇa|stambha|varṣmāṇaḥ simh'|ôraskā mahā|bhujāḥ
 pātram śabdasya mahataḥ śriyām ca vinayasya ca.
 1.20 arha|rūpā hy an|arhasya mah"lātmānaś cal'lātmanaḥ
 prājñāḥ prajñā|vimuktasya bhrātr̥vyasya yavīyasaḥ,
 mātṛ|śulkaḍ upagatām te śriyam na viṣehire,
 rarakṣuś ca pituḥ satyam yasmāc chiśriyire vanam.

teṣām munir upādhyāyo Gautamaḥ Kapilo 'bhavat
 guru|gotrād ataḥ Kautsās te bhavanti sma Gautamāḥ,
 eka|pitror yathā bhrātroḥ pṛthag|guru|parigrahāt
 Rāma ev' ābhavad Gārgyo, Vāsubhadro 'pi Gautamaḥ.
 śāka|vr̥kṣa|praticchannaṁ vāsaṁ yasmāc ca cakrire,
 tasmād Ikṣvāku|vaṁśyās te bhuvi Śākyā iti smṛtāḥ.

Here the ascetics practiced asceticism as if they could see its effectiveness right in front of their eyes, even though their escape from further rebirth was uncertain and their scriptures inconsistent. Here some contemplated God, none committed transgressions, *soma* juice* was measured out at the right time and no one died at the wrong time. Here the ascetics, disregarding their bodies and following their own understanding of *dharma*, distilled asceticism as though delighting in their labor. Here the sages, their minds straining heavenwards, so greatly exerted themselves that they seemed to do violence to *dharma* with their passion for asceticism. 1.15

Now one day certain princes of Ikshváku's lineage came to the ashram, desiring to live in that domain of austerity, the dwelling of those luminaries. They were tall like golden columns, lion-chested and strong-armed, potential vessels of wide fame, majesty and self-regulation. The worthy princes, large-natured and wise, could not stomach the rank that had come to their unworthy, fickle-minded and foolish younger half-brother as his mother's dowry, and observing their father's vow, had retreated to the forest. 1.20

The sage Kápila Gáutama became their guru, and because of their guru's clan, they who had been Kautsas became Gáutamas, just as Rama had become a Gargya and Vasubhadra a Gáutama because of their attendance on different gurus, though the two were brothers and had the same father. And since they made a dwelling roofed with *shaka* trees, the sons of Ikshváku were known on earth as Shakyas.

1.25 sa teṣāṃ Gautamaś cakre sva|vaṃśa|sadr̥śīḥ kriyāḥ
 munir ūrdhvaṃ kumārasya Sagarasy' êva Bhārgavaḥ,
 Kaṇvaḥ Śākuntalasy' êva Bharatasya tarasvinaḥ,
 Vālmīkir iva dhīmāṃś ca dhīmator Maithileyayoh.
 tad vanaṃ muninā tena taiś ca kṣatriya|puṃgavaiḥ
 śāntāṃ guptāṃ ca yugapad brahma|kṣatra|śriyaṃ dadhe.

ath' ôda|kalaśaṃ gr̥hya teṣāṃ vṛddhi|cikīrṣayā,
 muniḥ sa viyad utpatya tān uvāca nṛp'|ātmajān:
 «yā patet kalaśād asmād a|kṣayya|salilān mahīm
 dhārā, tām an|atikramya mām anveta yathā|kramam.»

1.30 tataḥ «paramam» ity uktvā śirobhiḥ praṇipatya ca
 rathān āruruhuḥ sarve śīghra|vāhān alaṃkṛtān.

tataḥ sa tair anugataḥ syandana|sthair nabho|gataḥ
 tad āśrama|mahī|prāntaṃ paricikṣepa vāriṇā.
 aṣṭā|padam iv' ālikhya nimittaiḥ surabhī|kṛtam,
 tān uvāca muniḥ sthitvā bhūmi|pāla|sutān idam:
 «asmin dhārā|parikṣipte nemi|cihnita|lakṣaṇe,
 nirmimīdhvaṃ puraṃ yūyaṃ, mayi yāte triviṣṭapam.»

tataḥ kadā cit te vīrās tasmin pratigate munau,
 babhramur yauvan'|ôddāmā gajā iva niraṅkuśāḥ.

1.35 baddha|godh'"|āṅgulī|trāṇā hasta|viṣṭhita|kārmukāḥ
 śar'|ādhmāta|mahā|tūṇā vyāyat'|ābaddha|vāsasaḥ,
 jijñāsamānā nāgeṣu kauśalaṃ śvāpadeṣu ca
 anucakrur vana|sthasya Dauṣmanter* deva|karmaṇaḥ.

Afterwards, the sage Gáutama performed their rites in keeping with those of his own lineage, as Bhárgava did for the young Ságara, as Kanva did for bold Bhárata the son of Shakúntala, and as wise Valmíki did for the wise sons of Máithili. At one and the same time the forest emanated tranquillity and security, the respective glories of the brahmin and the kshatriya, because of the sage and those warrior heroes. 1.25

One day, wishing to ensure their prosperity, the sage took a vessel containing water, flew up into the air and said to the princes: "Follow me in due order, and do not pass beyond the boundary marked out by the drops which will fall to earth from this vessel of inexhaustible water." "Very well," they replied, bowing their heads respectfully, and mounted their finely decorated chariots drawn by swift horses. 1.30

Then flying in the air, and followed by them in their chariots, he sprinkled a boundary of water drops round the ashram grounds. The sage mapped out the area like a checkered board made yet lovelier by these happy marks, then stood still and said to the princes: "When I have gone to heaven, build a city here, within this sprinkled boundary, where your wheels have stamped a groove."

In the course of time the sage passed away, and then those heroes wandered with youthful unrestraint, like elephants without guiding hooks. With their great quivers bristling with arrows, their fingers protected by leather straps, their bows extended in their hands and the arrows drawn back, they sought to prove their hunting skills among elephants and wild beasts, in imitation of the godlike deeds of the son of Dushyánta when he lived in the forest. The ascetics 1.35

tān dr̥ṣṭvā prakṛtiṃ yātān vṛddhān vyāghra|śīśūn iva,
 tāpasās tad vanam hitvā Himavantam siṣevire.
 tatas tad āśrama|sthānam śūnyam taiḥ śūnya|cetasah
 paśyanto manyunā taptā vyālā iva niśaśvasuh.

1.40 atha te puṇya|karmāṇah pratyupasthita|vṛddhayah,
 tatra tajjñair upākhyātān avāpur mahato nidhīn,
 alam dharm'|ārtha|kāmānām nikhilānām avāptaye
 nidhayo n' āika|vidhayo bhūrayas te gat'|ārayah.
 tatas tat|pratilambhāc ca pariṇāmāc ca karmaṇah
 tasmin vāstuni vāstu|jñāḥ puram śrīman nyaveśayan.

sarid|vistīrṇa|parikham spaṣṭ'|āñcita|mahā|patham
 śaila|kalpa|mahā|vapram Girivrajam iv' āparam,
 pāṇḍur'|ātṭāla|sumukham suvibhakt'|āntar'|āpaṇam
 harmya|mālā|parikṣiptam kuṣim Himagirer iva.

1.45 veda|vedāṅga|viduṣas tasthuṣuḥ ṣaṭsu karmasu
 śāntaye vṛddhaye c' āiva yatra viprān ajījapan,
 tad|bhūmer abhiyoktṛṇām prayuktān vinivṛttaye
 yatra svena prabhāvena bhr̥tya|daṇḍān ajījapan,
 cāritra|dhana|sampannān sa|lajjān dīrgha|darśinaḥ
 arhato 'tiṣṭhipan yatra sūrān dakṣān kuṭumbinaḥ.
 vyastais tais tair guṇair yuktān mati|vāg|vikram'|ādibhiḥ
 karmasu pratirūpeṣu sacivāms tām nyayūyujan.
 vasumadbhir a|vibhrāntair alam|vidyair a|vismitaiḥ
 yad babhāse naraiḥ kīrṇam Mandarah kiṃnarair iva.

noticed that in growing up the princes had reverted to nature, like young tigers, and so they abandoned the forest and retreated to the Himalayas. When the princes saw the ashram empty of ascetics, their hearts were empty too. In their warm grief they hissed like snakes.

Then, their actions being meritorious, and upon the attainment of their maturity, they located great treasures at the site upon the advice of those in the know,* abundant treasures of all kinds, arousing no enmity, and enough to fulfill the goals of *dharma*, wealth and pleasure.* Because of those treasure-troves and the fruition of their karma, they could now use their building acumen and erect a glorious city on that site. 1.40

It had a moat as broad as a river, wide boulevards which straightened and curved and, as if it were another Giri·vraja, ramparts so great as to almost serve as mountains. It had a fine frontage of white watch-towers and a well laid out center of shops surrounded by crescents of mansions, like a Himalayan valley.

Here they had brahmins, learned in the Vedas and Vedāngas and engaged in the six permitted occupations,* recite prayers for peace and prosperity. Here by their own authority they raised a victorious army of soldiers, drafted to turn back invaders from their land. Here they settled respectable householders of wealth and good character, who were modest, far-sighted, brave and industrious. They appointed counsellors to suitable posts according to their various merits, such as wisdom, eloquence and courage. Crowded with wealthy, orderly, knowledgeable and modest citizens, the city seemed like Mándara filled with *kínnaras*. 1.45

yatra te hr̥ṣṭa|manasaḥ paura|prīti|cikīrṣayā
 śrīmanty udyāna|saṃjñāni yaśo|dhāmāny acīkaran,
 1.50 śivāḥ puṣkarinīś c' āiva param'|āgrya|guṇ'|āmbhasaḥ
 n' ājñayā cetan"|ōtkarṣād dikṣu sarvāsv acīkhanan,
 mano|jñāḥ śrīmatīḥ praṣṭhīḥ pathiṣ' ūpavaneṣu ca
 sabhāḥ kūpavatīś c' āiva samantāt pratyatiṣṭhipan,
 hasty|āśva|ratha|saṃkīrṇam a|saṃkīrṇam an|ākulam
 a|nigūḍh'|ārthi|vibhavaṃ nigūḍha|jñāna|pauruṣam,
 saṃnidhānam iv' ārthānām ādhānam iva tejasām
 niketam iva vidyānām saṃketam iva sampadām,
 vāsa|vr̥kṣaṃ guṇavatām āśrayaṃ śaraṇ'|āiṣiṇām
 ānartaṃ kṛta|śāstrāṇām ālānaṃ bāhu|śālinām.

1.55 samājair utsavair dāyaiḥ kriyā|vidhibhir eva ca
 alaṃcakrur alaṃ vīryās te jagad|dhāma tat puram;
 yasmād a|nyāyatas te ca kaṃ cin n' ācīkaran karam
 tasmād alpena kālena tat tad" āpūpuran puram.
 Kapilasya ca tasya rṣes tasminn āśrama|vāstuni
 yasmāt te tat puram cakrus tasmāt Kapilavāstu tat.
 Kakandasya Makandasya Kuśāmbasy' ēva c' āśrame
 puryo yathā hi śrūyante tath" āiva Kapilasya tat.

āpuḥ puram tat Puruhūta|kalpās

te tejas" āryeṇa na vismayena

āpur yaśo|gandham ataś ca śāśvat

sutā Yayāter iva kīrtimantaḥ.

1.60 tan nātha|vr̥ttair api rāja|putrair

a|rājakaṃ n' āiva rarāja rāṣṭram,

To please the citizens, the princes gladly commissioned magnificent fame-winning sites and designated them as public gardens. They had lovely lotus pools dug in every quarter, with water of the finest quality, not because they were asked to, but because they were noble-minded. On the surrounding roads and in the woods they established splendid first-rate lodges, most welcome, complete even with wells. 1.50

The city itself was crowded with elephants, horses and chariots, yet it was not in confusion nor disorder. Its wealth lay open to the needy, while learning and courage were closely tended. It was like a storehouse of wealth, like a repository of brilliance, like a temple of the sciences, like a meeting-place of the accomplishments. It was a homing-tree for the virtuous, a refuge for the vulnerable, an arena for the learned and a tethering-post for the strong.

The heroes embellished that city, the glory of the world, with assemblies, festivals, patronage and rites; and since they never raised unjust taxes, in no long time they populated the city, named Kápila·vastu because they had built it on the ashram of the seer Kápila. Just as the cities built on the hermitage-sites of Kakánda, Makánda and Kushámba were named for them, so was it named for Kápila. 1.55

The princes protected the city in a manner befitting much-invoked Indra, with vigor and nobility, but without arrogance, and won for themselves the perpetual scent of glory like the renowned sons of Yayāti. But though they conducted themselves royally, the country could not reach full brilliance without a king, just as the night sky can- 1.60

tārā|sahasrair api dīpyamānair
anutthito candra iv' ântarīkṣam.
yo jyāyān atha vayasā guṇaiś ca teṣāṃ
bhrātṛṇām vṛṣabha iv' âujasā vṛṣāṇām;
te tatra priya|guravas tam abhyaṣiñcann
Ādityā Daśa|śata|locanam div' îva.
ācāravān vinayavān nayavān kriyāvān
dharmāya n' êndriya|sukhāya dhṛt'|ātapatraḥ
tad bhrātṛbhiḥ parivṛtaḥ sa jugopa rāṣṭram
Saṃkrandano divam iv' ânusṛto Marudbhiḥ.

Saundaranande mahā|kāvyē Kapilavāstu|varṇano nāma
prathamah sargaḥ.

not reach full brilliance when the moon has not yet risen, though a thousand stars twinkle.

Now just as the leader of a herd of bulls is marked out by his strength, so was the eldest of the brothers marked out by his seniority and good qualities; and with affection for this eldest brother they consecrated him king, as the Ádityas did thousand-eyed Indra in heaven. Virtuous, disciplined, politic and pious, he bore the royal umbrella for the sake of *dharma* and not to gratify his senses. With the support of his brothers he guarded his realm as Indra with his retinue of Maruts guards heaven.

End of Canto 1: A Description of Kápila·vastu.

CANTO 2
A DESCRIPTION OF THE KING

2.1 **T**ATAḤ KADĀ cit kālēna tad avāpa kula|kramāt
 rājā Śuddhodhano nāma śuddha|karmā jit'êndriyaḥ,
 yaḥ sasañje na kāmeṣu śrī|prāptau na visismiye
 n' âvamene parān ṛddhyā parebhyo n' âpi vivyathe,
 balīyān sattva|sampannaḥ śrutavān buddhimān api
 vikrānto nayavāmś c' âiva dhīraḥ sumukha eva ca,
 vapuṣmāmś ca na ca stabdho dakṣiṇo na ca n' ārjayaḥ
 tejasvī na ca na kṣāntaḥ kartā ca na ca vismitaḥ.

2.5 ākṣiptaḥ śatrubhiḥ saṃkhye suhr̥dbhiś ca vyapāśritaḥ
 abhavad yo na vimukhas tejasā ditsay" âiva ca.
 yaḥ pūrvai rājabhir yātām yiyāsur dharma|paddhatim
 rājyaṃ dīkṣām iva vahan vṛtten' ânvagamat pitṛn.
 yasya su|vyavahārāc ca rakṣaṇāc ca sukhaṃ prajāḥ
 śīśyire vigat'ôdvegāḥ pitur aṅka|gatā iva.
 kṛta|śāstraḥ kṛt'âstro vā jāto vā vipule kule
 a|kṛt'ârtho na dadṛśe yasya darśanam eyivān.

hitam vipriyam apy ukto yaḥ śuśrāva na cukṣubhe
 duḥ|kṛtam bahv api tyaktvā sasmāra kṛtam anv api.

2.10 praṇatān anujagrāha vijagrāha kula|dviṣaḥ
 āpannān parijagrāha nijagrāh' â|sthitān pathi.
 prāyeṇa viṣaye tasya tac|chīlam anuvartinaḥ
 arjayanto dadṛśire dhanān' îva guṇān api.

AFTER SOME time a king named Shuddhódana, pure in 2.1
conduct and controlled in senses, one day came to the
throne through familial succession. He was not preoccupied
with sensuality, nor arrogant in winning sovereignty, nor
contemptuous of others by reason of his own success, nor
did he quail before his enemies. He was mighty, courageous,
learned and wise, as well as bold, politic, serious-minded
and fair of face; handsome but not obstinate, pleasant but
not insincere, energetic but not impatient, active but not
overbearing.

When his enemies challenged him in battle, he did not 2.5
shy from fierceness, nor from generosity when his friends
approached as supplicants. In his wish to follow the foot-
path of *dharma* trodden by previous kings, he modeled his
conduct on that of his ancestors, treating his kingship as a
consecration. Thanks to his good government and protec-
tion, his subjects slept soundly, undisturbed, like children in
their father's lap. No one who came to see him, whether ac-
complished in learning or weaponry or born to the nobility,
failed to achieve his goals.

He listened even to disagreeable advice without agitation;
he overlooked the greatest wrong-doing and remembered
the smallest service. He upheld the humble, and held off 2.10
his family's foes, held his hand out to the wretched, and
held back drifters from the path. Those within his realm
generally followed his moral self-restraint; they looked as
though they were earning virtues like money.

adhyaiṣṭa yaḥ paraṃ brahma na vyaiṣṭa satataṃ dhr̥teḥ
dānāny adita pātrebhyaḥ pāpaṃ n' ākr̥ta kiṃ cana.
dhr̥ty" āvākṣīt pratijñāṃ sa sad|vāj" iv' ōdyatāṃ dhuram,
na hy avāñcīc cyutaḥ satyān muhūrtam api jīvitam.
viduṣaḥ paryupāsiṣṭa vyakāśiṣṭ' ātmavattayā,
vyarociṣṭa ca śiṣṭebhyo mās' iṣe candramā iva.

2.15 avedīd buddhi|śāstrābhyām iha c' āmutra ca kṣamam;
araksīd dhairya|vīryābhyām indriyāṇy api ca prajāḥ.

ahārṣīd duḥkham ārtānāṃ dviṣatāṃ c' ōrjitam yaśaḥ;
acaiṣīc ca nayair bhūmiṃ bhūyasā yaśas" āiva ca.
apyāsīd duḥkhitān paśyan prakṛtyā karuṇ'|ātmakah;
n' ādhauṣīc ca yaśo lobhād a|nyāy'|ādhigatair dhanaiḥ.
sauhārda|dr̥ḍha|bhaktitvān maitreṣu viguṇeṣv api,
n' ādidāsīd aditsīt tu saumukhyāt svam svam arthavat.

a|nivedy' āgram arhadbhyo n' ālikṣat kiṃ cid a|plutaḥ;
gām a|dharmena n' ādhukṣat kṣīra|tarṣeṇa gām iva.

2.20 n' āsr̥kṣad balim a|prāptaṃ n' ārukṣan mānam aiśvaram;
āgamair buddhim ādhikṣad dharmāya na tu kīrtaye.
kleś'|ārhan api kāmś cit tu n' ākliṣṭa kliṣṭa|karmaṇaḥ;
ārya|bhāvāc ca n' āghukṣad dviṣato 'pi sato guṇān.
ākṛkṣad vapuṣā dr̥ṣṭiḥ prajānāṃ candramā iva;
parasvam bhuvi n' āmr̥kṣan mahā|viṣam iv' ōragam.

A DESCRIPTION OF THE KING

He studied high religious knowledge, his resolution never ceased, he was generous to worthy recipients, and he did no evil. He carried out his promises rigorously, as a good horse carries the burden it has accepted, since he would not have wished to live a moment longer were he ever to deviate from telling the truth. He honored the wise yet radiated self-possession, and delighted the learned like the harvest moon. With his intelligence and his education, he knew what was appropriate both for this world and the next; with constancy and vigor he guarded his senses as well as his subjects. 2.15

He removed their sorrows from the suffering, and from his enemies he removed their mighty reputations; he covered the earth with his good government and great fame. His was a compassionate nature, which welled up when he beheld suffering; but greed could never drive him to damage his reputation with improperly attained wealth. Staunchly loyal and affectionate to his friends, even if they had failings, he did not take from them but cheerfully gave to each according to his need.

He would not eat unless he had first bathed and made an offering to worthy persons; nor did he milk the earth unjustly, as a thirsty man might overmilk a cow. He made no untimely offering, and did not develop lordly pride; he applied his intellect to the scriptures for the sake of *dharma*, not for renown. He did not pass harsh sentence on those few who had done wrong, even when they deserved it; and his noble nature did not permit him to conceal the qualities of a good man, even if he were an enemy. His fine appearance drew the gaze of his subjects as does the moon; as if it were 2.20

n' âkrukṣad viṣaye tasya kaś cit kaiś cit kva cit kṣataḥ,
adikṣat tasya hasta|stham ārtebhyo hy a|bhayaṃ dhanuḥ.
kṛt'|āgasō 'pi praṇatān prāg eva priya|kāriṇaḥ
adarśat snigdhayā dr̥ṣṭyā ślakṣṇena vacas" āsīcat.

2.25 bahvīr adhyagamad vidyā viṣayeṣv a|kutūhalaḥ,
sthitaḥ kārta|yuge dharme dharmāt kṛcchre 'pi n' āsrasat.
avardhiṣṭa guṇaiḥ śaśvad avṛdhan mitra|sampadā;
avartiṣṭa ca vṛddheṣu n' āvṛtad garhite pathi.

śarair aśīśamac chatrūn guṇair bandhūn arīramat;
randhrair n' ācūcudad bhr̥tyān karair n' āpīpiḍat prajāḥ.
rakṣṇāc c' āiva śauryāc ca nikhilāṃ gām avīvapat;
spaṣṭayā daṇḍa|nītyā ca rātri|sattrān avīvapat.
kulaṃ rāja'|r̥ṣi|vṛttena yaśo|gandham avīvapat
dīptyā tama iv' ādityas tejas" ārīn avīvapat

2.30 apaprathat pitṛ̥ṃś c' āiva sat|putra|sadṛśair guṇaiḥ;
salilen' ēva c' āmbhodo vṛtten' ājihladat prajāḥ.

dānair ajasra|vipulaiḥ somaṃ viprān asūṣavat;
rāja|dharma|sthitatvāc ca kāle sasyam asūṣavat.
a|dharmiṣṭhām acakathan na kathām a|kathaṃkathaḥ;
cakra|vart" īva ca parān dharmāy' ābhyudasīṣahat.
rāṣṭram anyatra ca baler na sa kiṃ cid adīdapat;
bhr̥tyair eva ca s'|ôdyogaṃ dviṣad|darpam adīdapat.

a poisonous snake upon the ground, he never laid hold of the property of others in his land.

No one anywhere in his kingdom cried injury from others, for his bow signified to the downtrodden that safety was at hand. He let his gentle gaze and soft words fall not only on those that had previously done him service, but also on those offenders who submitted to him. He had no interest in sensuality, but studied many sciences, keeping to *dharma* as it was in the golden age and not straying from it even in rough times. He continually grew in virtue, and he thrived on the success of his friends; he followed his elders, but would not proceed along a censured path. 2.25

He subdued his enemies with his arrows, and gladdened his kinsmen with his merits; he did not goad his servants by referring to their weaknesses, nor did he oppress his subjects with taxes. He cultivated the whole earth through his protection and valor, and with his transparent administration of justice he fostered overnight sacrifices. By his conduct as a king-seer he sowed the fragrance of fame in his family; he scattered his enemies with his radiance as the sun scatters darkness with light. He glorified his ancestors with virtues that befit a true son; and like a cloud with its rain, he gladdened his subjects with his conduct. 2.30

The brahmins pressed *soma* juice because of his continuing generous patronage; and the corn came to seasonable harvest because of his adherence to his royal *dharma*. He did not make unrighteous speeches, nor did he give voice to doubts; and like a true wheel-turning emperor he inspired his enemies to turn to *dharma*. He did not oblige his people to pay anything other than rightful taxes; and he

svair ev' âdīdapac c' âpi bhūyo bhūyo guṇaiḥ kulam;
prajā n' âdīdapac c' âiva sarva|dharma|vyavasthayā.

2.35 a|śrāntaḥ samaye yajvā yajña|bhūmim amīmapat;
pālanāc ca dvijān brahma nir|udvignān amīmapat.
gurubhir vidhivat kāle saumyaḥ somam amīmapat;
tapasā tejasā c' âiva dviṣat|sainyam amīmapat.
prajāḥ parama|dharma|jñaḥ sūkṣmaṁ dharmam avīvasat;
darśanāc c' âiva dharmasya kāle svargam avīvasat.

vyaktam apy artha|kṛcchreṣu n' â|dharmiṣṭham atiṣṭhipat;
priya ity eva c' â|śaktaṁ na saṁrāgād avīvṛdhat.
tejasā ca tviṣā c' âiva ripūn dṛptān abībhasat,
yaśo|dīpena dīptena pṛthivīm ca vyabībhasat.

2.40 ānṛsaṁsyān na yaśase ten' âdāyi sad" ârthine,
dravyaṁ mahad api tyaktvā na c' âiv' âkīrti kiṁ cana.
ten' ârir api duḥkh'|ārto n' âtyāji śaraṇ'|āgataḥ;
jītvā dṛptān api ripūn na ten' âkāri vismayaḥ.

na ten' âbhedi maryādā kāmād dveṣād bhayād api,
tena satsv api bhogeṣu n' âsev' ândriya|vṛttitā.
na ten' âdarśi viṣamaṁ kāryaṁ kva cana kiṁ cana;
vipriya|priyayoḥ kṛtye na ten' âgāmi nikriyāḥ.

energetically excised the arrogance of enemies using just his regular troops. More and more did his family shine through his own good qualities; and he had no need to compel his subjects, since they were all established in *dharma*.

When occasion demanded, he was an untiring worshipper, arranging for the place of sacrifice to be measured out; and due to his protection, the twice-born could offer their prayers unhindered. This gentle king had the gurus mete out *soma* juice at the appropriate times according to injunction while by his austerity and brilliance he diminished the army of his enemies. Knower of the highest *dharma*, he ensured that his subjects lived within the subtleties of *dharma*; and because his subjects understood *dharma*, he ensured that they in due course would dwell in heaven. 2.35

He would not employ an unrighteous man in difficult times, even one who seemed the obvious person; nor, out of affection, would he promote an incompetent friend. He burned up his proud enemies with his luster and splendor, and he brightened the earth with the shining lamp of his fame. He always gave to those in need, not for the sake of his reputation but from benevolence, and even when he had distributed great largesse he did not boast of it. Even an enemy in trouble who came to him for help would not be turned away; and he did not become proud, though he conquered arrogant enemies. 2.40

He transgressed no moral boundary, whether out of desire, hatred or fear, and though pleasures were available to him, he did not cultivate sensuality. Under no circumstance was any kind of irregularity observed in him; and in his obligations to either friend or enemy he never resorted to deceit.

ten' âpāyi yathā|kalpaṃ somaś ca yaśa eva ca
vedaś c' âmnāyi satataṃ ved'|ôkto dharma eva ca.

2.45 evam|ādibhir a|tyakto babhūv' â|sulabhair guṇaiḥ
a|śakyaḥ śakya|sāmantaḥ Śākya|rājaḥ sa Śakra|vat.

atha tasmimṣ tathā kāle dharma|kāma divaukasah
vicerur diśi lokasya dharma|caryāṃ didṛkṣavaḥ.
dharm'|ātmānaś carantas te dharma|jijñāsayā jagat
dadṛśus taṃ viśeṣeṇa dharm'|ātmānaṃ nar'|ādhipam.
devebhyas Tuṣitebhyo 'tha bodhisattvaḥ kṣitiṃ vrajan,
upapattiṃ praṇidadhe kule tasya mahī|pateḥ.

tasya devī nṛ|devasya Māyā nāma tad" âbhavat,
vīta|krodha|tamo|māyā Māy" êva divi devatā.

2.50 svapne 'tha samaye garbham âviśantaṃ dadarśa sâ
ṣaḍ|dantaṃ vāraṇaṃ śvetam Airāvatam iv' âujasā.
taṃ vinirdidiśuḥ śrutvā svapnaṃ svapna|vido dvijāḥ
tasya janma kumārasya lakṣmī|dharma|yaśo|bhṛtaḥ.

tasya sattva|viśeṣasya jātau jāti|kṣay'|âiṣiṇaḥ
s'|âcalā pracacāl' ôrvī taraṅg'|âbhihat" êva nauḥ.
sūrya|raśmibhir a|kliṣṭaṃ puṣpa|varṣaṃ papāta khāt,
dig|vāraṇa|kar'|ādhūtād vanāc Caitrarathād iva.
divi dundubhayo nedur dīvyatāṃ Marutām iva;
didīpe 'bhyadhikaṃ sūryaḥ śivaś ca pavano vavau.

2.55 tutuṣus Tuṣitās c' âiva Śuddhāvāsās ca devatāḥ
saḍ|dharma|bahumānena sattvānāṃ c' ânukampayā.

He drank *soma* juice in conformity with ritual and took care of his good name, with constant recall of the Vedas and also of the *dharma* as directed by the Vedas.

Never deficient in rare qualities such as these was that king of the Shakyas, who with his capable feudatories was as unconquerable as Indra. 2.45

Now at that time the *dharma*-loving denizens of heaven, hoping to see *dharma* in action, traversed the world in all directions. Moving over the earth with a wish to know its *dharma*, the *dharma*-beings saw this king whose nature was particularly given to *dharma*. The bodhisattva then proceeded from the Túshita gods to earth, resolving to take birth in the family of the king.

The king had at that time a queen named Maya, free from anger, mental darkness and duplicity, like the goddess Maya in heaven. She in due course saw in her sleep a six-tusked white elephant, mighty as Airávata, entering her womb. When brahmins versed in dreams heard about this dream, they foretold the birth of a prince, a bearer of honor, majesty and *dharma*. 2.50

At the birth of this excellent being who sought the end of the cycle of birth, the wide earth with its mountains shook like a vessel tossed on the waves. A rain of blossom unwilted by the sun's rays fell from the sky, as though from the trees of Chitra-ratha's forest when shaken by the trunks of the elephants at the corners of the world.* In the sky drums resounded as though the Maruts were gaming; the sun blazed beyond measure and a fair wind blew. The gods of the Túshita and Shuddhavása heavens rejoiced out of reverence for the true *dharma* and out of fellow feeling 2.55

samāyayau yaśaḥ|ketuṃ śreyāḥ|ketu|karaḥ paraḥ
babhrāje śāntayā lakṣmyā dharmo vigrahavān iva.

devyām api yavīyasyām araṇyām iva pāvakaḥ
Nando nāma suto jajñe nity' |ānanda|karaḥ kule.
dīrgha|bāhur mahā|vakṣāḥ siṃh'|āmso vṛṣabh'|ēkṣaṇaḥ
vapuḥ" āgryeṇa yo nāma sundar'|ōpapadaṃ dadhe.
madhu|māsa iva prāptaś candro nava iv' ōditaḥ
aṅgavān iva c' ān|aṅgaḥ sa babhau kāntayā śriyā.

2.60 sa tau saṃvardhayām āsa nar'|ēndraḥ parayā mudā,
arthaḥ saj|jana|hasta|stho dharmā|kāmau mahān iva.
tasya kālena sat|putrau vavṛdhāte bhavāya tau
āryasy' ārambha|mahato dharm'|ārthān iva bhūtaye.
tayoh sat|putrayor madhye Śākya|rājo rarāja saḥ
madhya|deśa iva vyakto Himavat|Pāriyātrayoh.

tatas tayoh saṃskṛtayoh krameṇa
nar|ēndra|sūnvoḥ kṛta|vidyayoś ca,
kāmeṣv ajasraṃ pramamāda Nandaḥ
Sarvārthasiddhas tu na saṃrarañja.
sa prekṣy' āiva hi jīrṇam āturaṃ ca mṛtaṃ ca
vimṛśaṇ jagad an|abhijñam ārta|cittaḥ
hṛdaya|gata|para|ghṛṇo na viṣaya|ratim agamaḥ
janana|maraṇa|bhayam abhito vijighāṃsuḥ.

for all living things. To him whose banner was fame came the bearer of the banner of Excellence, the supreme one, radiating calm splendor like *dharma* incarnate.

As kindling gives rise to fire, so the younger queen too gave birth to a son named Nanda, a bringer of constant joy to his family. He was long-armed and wide-chested, with the shoulders of a lion and the eyes of a bull—and he bore the epithet “handsome” due to his superlative looks. He was like the onset of springtime in his pleasing loveliness, like the rising of the new moon, or like the god of love* in human form.

The king brought up the two with much joy, just as 2.60
great wealth in good hands fosters *dharma* and pleasure. In time his two good sons grew up to do him credit, just as *dharma* and wealth bring profit to a gentleman with ambitious projects. Between his two good sons the king of the Shakyas stood resplendent like the middle country between the Himalayas and the Vindhya mountains.

The two princes gradually grew in refinement and learning, but while Nanda for ever idled away his time in pleasures, Sarvārtha-siddha was not so colored. For he had seen an old man, a sick man and a corpse, and heart-sore he pondered how the world took no cognizance of these things. With his heart moved to compassion, he took no pleasure in sensuality, but instead wished to destroy the perils of birth and death that lay all around him.

2.65 udvegād a|punar|bhave manah praṇidhāya
sa yayau śayita|var'|âṅganāsv anāsthah
niśi nr|pati|nilayanād vana|gamana|kṛta|manāh
sarasa iva mathita|nalināt kalahaṃsaḥ.

Saundaranande mahā|kāvyē Rāja|varṇano nāma
dvitīyaḥ sargaḥ.

A DESCRIPTION OF THE KING

Distressed, he set his mind on freedom from rebirth and 2.65
decided to go to the forest. Like a goose leaving a lake of
bruised lotuses, he left the king's palace at night, indifferent
to the beautiful women sleeping in it.

End of Canto 2: A Description of the King.

CANTO 3
A DESCRIPTION OF THE
REALIZED ONE

3.1 **T**APASE TATAḤ Kapilavāstu
 haya|gaja|rath'âugha|saṃkulam
 śrīmad a|bhayam anurakta|janam
 sa vihāya niścita|manā vanam yayau.
 vividh'|āgamāṃs tapasi tāmś ca
 vividha|niyam'|āśrayān munīn
 prekṣya sa viṣaya|trṣā|kṛpaṇān
 an|avasthitam tapa iti nyavartata.
 atha mokṣa|vādinam Ārādam
 upaśama|matim tath" Ōdrakam
 tattva|kṛta|matir upāsyā jahāv
 ayam apy a|mārga iti mārga|kovidah.
 sa vicārayaṅ jagati kim tu
 paramam? iti tam tam āgamam,
 niścayam an|adhigataḥ parataḥ
 paramam cacāra tapa eva duṣ|karam.

3.5 atha n' âiṣa mārga iti vīkṣya
 tad api vipulam jahau tapaḥ.
 dhyāna|viṣayam avagamya param
 bubhuje var'|ānnam amṛtatva|buddhaye.
 sa suvarṇa|pīna|yuga|bāhur
 ṛṣabha|gatir āyat'|ēkṣaṇaḥ,
 plakṣam avaniruhām abhyagamat
 paramasya niścaya|vidher bubhutsayā.
 upaviśya tatra kṛta|buddhir
 acala|dhṛtir adri|rājavat,
 Māra|balam ajayad ugram atho
 bubudhe padam śivam a|hāryam a|vyayam.

THEN LEAVING behind the safe and splendid city of Kápila·vastu, loved by its citizens, crowded with numbers of horses, elephants and chariots, he went to the forest with his heart set on asceticism. 3.1

He noticed that the sages held varying doctrines concerning asceticism and that they followed a variety of practices, yet were still miserable for want of sensual experience. So he turned away, concluding that asceticism was unreliable. Then, still bent on truth, he became the disciple of Aráda, who spoke of liberation, and likewise of Údraka, who inclined to quietism. But in his wisdom concerning paths he left them, aware that theirs were not the right paths. Of the many doctrines in the world, he pondered, which one was supreme? Not meeting with answers elsewhere, he began strenuous asceticism after all. Then, ascertaining that this was not the path, he abandoned that extreme asceticism too. He understood that the practice of meditation was best, and he ate good food to prepare himself for comprehending deathlessness. 3.5

With his golden arms as thick as a yoke, his bull-like gait and elongated eyes, he came to a fig-tree intent on discovering the highest certain knowledge. Resolutely sitting there, as unmovingly constant as the king of the mountains, he conquered Mara's fierce forces and awoke to the happy, unalterable and imperishable state.

avagamyā taṁ ca kṛta|kāryam
 amṛta|manaso divaukaśaḥ
 harṣam a|tulam agaman muditā,
 vimukhī tu Māra|pariṣat pracukṣubhe.
 sa|nagā ca bhūḥ pravicaçāla,
 huta|vaha|sakhāḥ śivo vavau,
 nedur api ca sura|dundubhayaḥ,
 pravavarṣa c' āmbu|dhara|varjitaṁ nabhaḥ.

3.10 avabudhya c' âiva param'|ârtham
 a|jaram anukampayā vibhuḥ
 nityam amṛtam upadarśayitum
 sa Varāṇasī|parikarām ayāt purīm.
 atha dharma|cakram ṛta|nābhi
 dhṛti|mati|samādhi|nemimat
 tatra vinaya|niyam'|āram ṛṣir
 jagato hitāya pariṣady avartayat.
 «iti duḥkham etad, iyam asya
 samudaya|latā pravartikā,
 śāntir iyam, ayam upāya» iti
 pravibhāgaśaḥ param idaṁ catuṣṭayam
 abhidhāya ca tri|parivartam
 a|tulam a|nivartyam uttamam
 dvādaśa|niyata|vikalpam ṛṣir
 vinināya Kauṇḍina|sa|gotram āditaḥ.
 sa hi doṣa|sāgaram a|gādham
 upadhi|jalam ādhi|jantukam,
 krodha|mada|bhaya|taraṅga|calaṁ
 pratatāra lokam api ca vyatārayat.

When they recognized that he had accomplished his task, the deities in heaven, whose minds were set on deathlessness, felt boundless joy and delight, but Mara's followers were hostile and agitated. The earth with its mountains quaked, an auspicious wind blew, the drums of the gods reverberated, and it began to rain from a cloudless sky.

After perceiving the highest, ageless truth, the lord in 3.10 his compassion made his way to river-encircled Varánasi to reveal enduring deathlessness to its citizens. And among the people assembled there, for the welfare of the world, the seer set in motion the wheel of *dharma*, whose hub is truth, whose rim is constancy, thought and meditation and whose spokes are the rules of the *Vínaya*.*

"This is suffering, this is the network of causes producing it, this is its pacification, this is the means." Thus the seer separately set forth the highest fourfold truth which is unequaled, incontrovertible and supreme, with its three divisions and twelve connecting statements, and he guided to insight firstly a man from the Kúndina clan. For the seer had passed over the fathomless sea of faults—which is watered by conditioned existence, which has anxious thoughts for fish, and which is disturbed by waves of anger, desire and fear—and he carried the world across too.

- 3.15 sa vinīya Kāśīṣu Gayeṣu
 bahu|janam atho Girivraje
 pitryam api parama|kāruṇiko
 nagaram yayāv anujighṛkṣayā tadā.
 viṣay'|ātmakasya hi janasya
 bahu|vividha|mārga|sevinaḥ
 sūrya|sadṛśa|vapur abhyudito
 vijahāra sūrya iva Gautamas tamaḥ.
 abhitas tataḥ Kapilavāstu
 parama|śubha|vāstu|saṁstutam
 vastu|mati|śuci śiv'|ôpavanam
 sa dadarśa niḥ|sprhatayā yathā vanam.
 a|parigrahaḥ sa hi babhūva
 niyata|matir ātman' īśvaraḥ,
 n' âika|vidha|bhaya|kareṣu kim u
 sva|jana|sva|deśa|jana|mitra|vastuṣu.
 pratipūjayā na sa jaharṣa,
 na ca śucam avajñay" âgamat.
 niścita|matir asi|candanayor
 na jagāma duḥkha|sukhayoś ca vikriyām.
- 3.20 atha pārthivaḥ samupalabhya
 sutam upagatam Tathāgatam,
 tūrṇam a|bahu|turag'|ânugataḥ
 suta|darśan'|ôtsukatay" âbhiniryayau.
 Sugatas tathāgatam avekṣya
 nara|patim a|dhīram āśayā
 śeṣam api ca janam aśru|mukham
 vininīṣayā gaganam utpapāta ha.
 sa vicakrame divi bhuv' îva
 punar upaviveśa tasthivān,

After guiding many people to insight in Kashi, Gaya and 3.15
Giri·vraja, he wished to show favor also to his ancestral city,
and so with supreme compassion he made his way there. For
just as the risen sun dispels darkness, so Gáutama with his
sun-like appearance dispelled the dark ignorance of sensual
people who followed a number of different paths.

Then he saw Kápila·vastu all around him, with its gra-
cious gardens, famed for its beautiful architecture and pure
in its financial and intellectual life, but he looked with-
out longing, as though at a forest. For restrained in his
thoughts and master of himself, he was without appurte-
nances, not even of family, countrymen, friends or property,
which engender all sorts of anxieties. He felt no pleasure
when revered, nor was he hurt by slights. Unperturbed by
violent sword or luxurious sandalwood, he remained unal-
tered in sorrow or happiness.

Hearing that his son had become a realized man, the king 3.20
was so eager to see him that he set out hurriedly attended
by few horses. The Súgata noticed that the king had arrived
in an excitable state and full of expectations and that the
rest of the people had tearful faces, so with the intention of
guiding them to insight he rose up into the air.

He walked in the air as though on the earth, and then
stopped and sat down, then lay down, his mind immove-
able. He multiplied himself into many forms and then be-

niścala|matir aśayiṣṭa punar

bahudh" âbhavat punar abhūt tath" âikadhā.

salile kṣitāv iva cacāra

jalam iva viveśa medinīm.

megha iva divi vavarṣa punaḥ

punar ajvalan nava iv' ôdito raviḥ.

yugapaj jvalaṅ jvalana|vac ca

jalam avasṛjaṃś ca megha|vat

tapta|kanaka|sadṛśa|prabhayā

sa babhau pradīpta iva sandhyayā ghanah.

3.25 tam udīkṣya hema|maṇi|jāla|

valayinam iv' ôtthitaṃ dhvajam,

prītim agamad a|tulāṃ nṛ|patir

janatā natās ca bahumānam abhyayuḥ.

atha bhājanī|kṛtam avekṣya

manuja|patim ṛddhi|sampadā

paura|janam api ca tat|pravaṇam

nijagāda dharma|vinayaṃ vināyakaḥ.

nṛ|patis tataḥ prathamam āpa

phalam a|mṛta|dharma|siddhaye

dharmam a|tulam adhigamya muner

munaye nanāma sa yato gurāv iva.

came just one again. He walked on water as though on the earth, and he sank into the ground as though into water. He rained like a cloud in the sky, and he shone like the newly-risen sun. Simultaneously blazing like a fire and giving water like a cloud, he was radiant with light like molten gold, like a cloud at twilight. Looking up at him as at a raised 3.25 standard hung about with a filigree of gold and jewels, the king's rapture was unbounded, and his subjects bowed in reverence.

Then, perceiving that his psychic accomplishments had made the king a suitable recipient for instruction and perceiving also that the townsfolk were well-disposed to him, the Teacher proclaimed the *dharma* and the discipline. The king then acquired the first fruit for the complete attainment of the deathless *dharma*,* and since he had acquired the unequalled *dharma* from the sage, he bowed to the sage as to a guru.

bahavaḥ prasanna|manaso 'tha
 janana|maraṇ'|ārṭi|bhīravah
 Śākya|tanaya|vṛṣabhāḥ kṛtino
 vṛṣabhā iv' ānala|bhayāt pravavrajuḥ.
 vijahus tu ye 'pi na grhāṇi
 tanaya|pitṛ|mātr|apekṣayā
 te 'pi niyama|vidhim ā maraṇāj
 jagṛhuś ca yukta|manasaś ca dadhrire.
 3.30 na jihimṣa sūkṣmam api jantum
 api para|vadh'|ôpajīvanah.
 kiṃ bata vipula|guṇah kula|jah
 sadayaḥ sadā, kim u muner upāsakah!
 a|krś'|ôdyamah kṛśa|dhano 'pi
 para|paribhav'|â|saho 'pi san,
 n' ānya|dhanam apajahāra tathā
 bhujagād iv' ānya|vibhavādd hi vivyathe.
 vibhav'|ānvito 'pi taruṇo 'pi
 viṣaya|capal'|êndriyo 'pi san,
 n' āiva ca para|yuvatīr agamat
 paramaṃ hi tā dahanato 'py amanyata.
 an|ṛtaṃ jagāda na ca kaś cid,
 ṛtam api jajalpa n' â|priyam.
 ślakṣṇam api ca na jagāv a|hitam,
 hitam apy uvāca na ca paśunāya yat.
 manasā lulobha na ca jātu,
 para|vasuṣu grddha|mānasah.
 kāma|sukham a|sukhato vimṛśan,
 vijahāra tṛpta iva tatra saj|janah.

Then many eminent sons of the Shakyas, pure-minded, virtuous and as wary of birth, death and disease as bulls of a forest fire, went forth as wanderers. Even those who stayed at home out of consideration for their children or parents accepted the restraints of the precepts until death, and they kept them assiduously. Those who had made their living 3.30 through butchery no longer injured any living creature, even tiny ones. And oh, how gentle always was the man of noble family, with his abundant good qualities, and even more so the lay disciples of the sage!

Even the man of unremitting labor poorly remitted, not lightly tolerating humiliations from others, even he did not carry off the goods of others, for he shrank from others' wealth as from a snake. Even the man of money and youth, with his senses itching for action, even he did not approach the wives of others, for he considered them more dangerous than fire.

No one told an untruth, and even if something was true, no one made it nasty gossip. No one, even slyly, said anything hurtful to others, and even when speaking to others' benefit, no one told tales. No man ever suffered mental yearnings, with greedy thoughts about other people's riches. Good folk took sensual pleasures to be a source of discomfort, and lived as though they were satisfied without them.

3.35 na parasya kaś cid apaghātam
 api ca sa|ghṛṇo vyacintayat,
 mātṛ|pitṛ|suta|suhṛt|sadṛśam
 sa dadarśa tatra hi parasparam janah.
 niyatam bhaviṣyati paratra
 bhavad api ca bhūtam apy atho
 karma|phalam api ca loka|gatir
 niyat” êti darśanam avāpa sādhu ca.
 iti karmanā daśa|vidhena
 parama|kuśalena bhūriṇā
 bhramśini śithila|guṇo ’pi yuge
 vijahāra tatra muni|saṁśrayāj janah.
 na ca tatra kaś cid upapatti|
 sukham abhilālāṣa tair guṇaih.
 sarvam a|śivam avagamyā bhavam
 bhava|saṁkṣayāya vavṛte na janmane.
 a|kathamkathā gṛhiṇa eva
 parama|pariśuddha|drṣṭayah
 srotasi hi vavṛtire bahavo
 rajasas tanutvam api cakrire pare.

3.40 vavṛte ’tra yo ’pi viṣameṣu
 vibhava|sadṛśeṣu kaś cana
 tyāga|vinaya|niyam’|âbhirato
 vijahāra so ’pi na cacāla sat|pathāt.
 api ca svato ’pi parato ’pi
 na bhayam abhavan na daivataḥ;
 tatra ca susukha|subhikṣu|guṇair
 jahṛṣuḥ prajāḥ kṛta|yuge Manor iva.

The people in their fellow-feeling never even dreamed of 3.35
harming others, for they saw each other as mother, father,
child, friend. They also attained the proper insight that
actions will inevitably bear fruit in a future state, that they
do so in the present, and that they have done so in the
past, and that passage to another world is certain. Though
virtue was lax in that declining age, with the help of the sage
the people lived according to the ten great rules of conduct
which are so highly meritorious.

No one there wanted a happy rebirth as a reward for his
virtues. People understood that all existence was harmful,
therefore they were intent on the cessation of existence, not
on its continuation. Even the householders were free from
doubt, and their views were lofty and pure; for many were
stream-entrants,* while others had minimized their pas-
sions. Even those who had been preoccupied with harmful 3.40
things, such as luxury, now spent their time content with
charitable giving and the rules of the Vínaya, and never
swerved from the right path. Nor did anyone fear harm
from himself, from others or from fate; the people there
rejoiced in great ease, abundant in provisions and virtue, as
in the golden age of Manu.

iti muditam an|āmayam nir|āpat

Kuru|Raghu|Pūru|pur'|ôpamam puram tat
abhavad a|bhaya|daiśike maha"rṣau
viharati tatra śivāya vīta|rāge.

iti Saundaranande mahā|kāvyē Tathāgata|varṇano nāma
tṛtīyaḥ sargaḥ.

A DESCRIPTION OF THE REALIZED ONE

So with the great dispassionate sage living there, pointing it to safety for its own good, the city rejoiced, free from disease or calamity, like the cities of Kuru, Raghu or Puru.

End of Canto 3: A Description of the Realized One.

CANTO 4
HIS WIFE'S REQUEST

- 4.1 **M**UNAU BRUVĀNE 'pi tu tatra dharmam
dharmam prati jñātiṣu c' ādrteṣu,
prāsāda|saṁstho madan'|âika|kāryaḥ
priyā|sahāyo vijahāra Nandaḥ.
sa cakravāky" ēva hi cakravākas
tayā sametaḥ priyayā priy'|ârhaḥ
n' âcintayad Vaiśravaṇam na Śakram
tat|sthāna|hetoḥ kuta eva dharmam.
lakṣmyā ca rūpeṇa ca Sundar" îti
stambhena garveṇa ca Mānin" îti
dīptyā ca mānena ca Bhāmin" îti
yato babhāṣe tri|vidhena nāmnā.
sā hāsa|haṁsā nayana|dvirephā
pīna|stan'|âtyunnata|padma|kośā;
bhūyo babhāṣe sva|kul'|ôditenā
strī|padminī Nanda|divākareṇa.
- 4.5 rūpeṇa c' âtyanta|manohareṇa
rūp'|ânurūpeṇa ca ceṣṭitena,
manuṣya|loke hi tadā babhūva
sā sundarī strīṣu nareṣu nandaḥ.
sā devatā Nandana|cāriṇ" îva
kulasya nandī|jananaś ca Nandaḥ
atītya martyān anupetya devān
sṛṣṭāv abhūtām iva bhūta|dhātrā.
tām Sundarīm cen na labheta Nandaḥ
sā vā niṣeveta na tam nata|bhrūḥ,
dvandvaṁ dhruvaṁ tad vikalaṁ na śobhet'
ânyonya|hīnāv iva rātri|candrau.
Kandarpa|Ratyor iva lakṣya|bhūtaṁ
pramoda|nāndyor iva nīḍa|bhūtaṁ

THOUGH THE sage was in the city teaching the *dharma*, 4.1
and though his near relations honored the *dharma*,
Nanda stayed in his palace with his wife, making love his
only concern. For Nanda was fitted for love, and so lived
united with his beloved like a *chakra·vaka* bird with its mate.
In this situation he thought of neither Váishravana nor
Shakra, let alone the *dharma*. She was known by three dif-
ferent names: Súdari for her charm and beauty, Mánini for
her stubbornness and disdain, and Bhámini for her sparkle
and willfulness.

She seemed a lotus-pool in womanly form, with her
laughter for swans, her eyes for bees and her swelling breasts
as budding lotus calyxes; still more did she shine after the
sun-like Nanda had arisen in her own family. With her 4.5
captivating beauty and manner to match, in the world of
humankind she, Súdari, was the loveliest of women and he,
Nanda, the happiest of men.* The Creator had made them
greater than mortals, though not yet gods—she, walking
the Nádana gardens like a divinity, and Nanda, bringer of
joy to his kin. If Nanda had not won her, Súdari, or if she,
arch-browed, had withheld herself from him, then the pair
would surely have appeared impaired, like the night and the
moon without each other.

Blind with passion, the couple took their pleasure in each
other, as though they were the targets of Kandárpa and Rati,
as though they were a home to joy and rapture, as though

praharṣa|tuṣṭyor iva pātra|bhūtaṃ
 dvandvaṃ sah' āraṃsta mad'|āndha|bhūtaṃ.
 paraspar'|ôdvīkṣaṇa|tat|par'|ākṣaṃ,
 paraspara|vyāhṛta|sakta|cittam
 paraspar'|āśleṣa|hṛt'|āṅgarāgaṃ
 parasparaṃ tan mithunaṃ jahāra.
 4.10 bhāv'|ānuraktaṃ giri|nirjhara|sthau
 tau kiṃnari|kiṃpuruṣāṃ iv' ôbhau,
 cikrīḍatuś c' ābhivirejatuś ca
 rūpa|śriy'' ānyonyam iv' ākṣipantau.
 anyonya|saṃrāga|vivardhanena tad
 dvandvaṃ anyonyam arīramac ca,
 klam'|āntare 'nyonya|vinodanena
 salīlam anyonyam amīmadac ca.
 vibhūṣayām āsa tataḥ priyām sa
 siṣeviṣus tām na mṛj''|āvah'|ārtham;
 sven' āiva rūpeṇa vibhūṣitā hi
 vibhūṣaṇānām api bhūṣaṇaṃ sā.
 dattv'' ātha sā darpaṇam asya haste
 «mam' āgrato dhārāya tāvad enam
 viśeṣakaṃ yāvad ahaṃ karom' ity»
 uvāca kāntaṃ sa ca taṃ babhāra.
 bhartus tataḥ śmaśru nirīkṣamāṇā
 viśeṣakaṃ s'' āpi cakāra tādṛk.
 niśvāsa|vātena ca darpaṇasya
 cikitsayitvā nijaghāna Nandaḥ.

they were a vessel for arousal and satiety. With eyes only for each other's eyes, they hung upon each other's words and rubbed off their cosmetics through caressing each other, so mutually absorbed was the couple. They were resplendent 4.10 in their play like a *kínnari* and a *kímpurusha* standing in a mountain waterfall intent on love, as though wishing to outdo each other in beauty and splendor. The couple gave each other pleasure by exciting passion in each other, while in languid moments they teasingly inebriated each other by way of mutual entertainment.

At one time he arranged her jewellery on her, not to make her lovelier, but to do her a service; for she was so adorned by her own beauty that it was she who lent loveliness to her jewels. She put a mirror into his hand and said to her lover, "Just hold this in front of me while I do my *vishéshaka*,"* and he held it. Then, looking at her husband's mustache, she made up her *vishéshaka* just like it, but Nanda blew on the mirror to remedy this.

- 4.15 sā tena ceṣṭā|lalitena bhartuḥ
 śāṭhyena c' ântar|manasā jahāsa
 bhavec ca ruṣṭā kila nāma tasmai
 lalāṭa|jihmām bhrukuṭim cakāra,
 cikṣepa karṇ'|ôtpalam asya c' âṃse
 kareṇa savyena mad'|ālasena.
 pattr'|âṅgulim c' ârdha|nimīlit'|âkṣe
 vaktre 'sya tām eva vinirdudhāva.
 tataś calan|nūpura|yoktritābhyām
 nakha|prabh'"ôdbhāsitar'|âṅgulibhyām
 padbhyām priyāyā nalin'|ôpamābhyām
 mūrdhnā bhayān nāma nanāma Nandaḥ.
 sa mukta|puṣp'|ônmiṣitena mūrdhnā
 tataḥ priyāyāḥ priya|kṛd babhāse
 suvarṇa|vedyām anil'|âvabhagnaḥ
 puṣp'|âtibhārād iva nāga|vrkṣaḥ.
 sā taṃ stan'|ôdvartita|hāra|yaṣṭir
 utthāpayām āsa nipīḍya dorbhyām.
 «katham|kṛto 's' îti!» jahāsa c' ôccair
 mukhena sâcī|kṛta|kuṇḍalena.
- 4.20 patyus tato darpaṇa|sakta|pāṇer
 muhur muhur vaktram avekṣamāṇā,
 tamāla|pattr'|ârdra|tale kapole
 samāpayām āsa viśeṣakam tat.
 tasyā mukham tat sa|tamāla|pattram
 tām'r'|âdhar'|âuṣṭham cikur'|āyat'|âkṣam,
 rakt'|âdhik'|âgram patita|dvirepham
 sa|śaivalam padmam iv' âbabhāse.
 Nandas tato darpaṇam ādareṇa
 bibhrat tadā maṇḍana|sākṣi|bhūtam

She smiled to herself at her husband's cheekiness and playful little game, but furrowed her brow as though annoyed, and with her left hand, languorous with wine, she threw the lotus from behind her ear at his shoulder. Then she smeared some of her make-up on his face and half-closed eyes. 4.15

Nanda, in a pretence of fear, bent his head to his lover's lotus feet—feet encircled with swaying anklets, with toes brightened by their shimmering nails. His head blossoming with loosened flowers as he begged his lover's pardon, he resembled a *naga* plant overburdened with flowers, bending over its golden pedestal in the breeze.* She pressed him close in her arms and raised him up, making the strands of her pearl necklace lift off her breast. "What are you doing?" she cried laughingly, as her earrings were pushed sideways from her face.

While she finished applying the *vishéshaka* to her cheeks, damp with *tamála* paste,* she kept looking at her husband's face as he held the mirror in his hand. Her own face, with its *tamála* paste, lips touched with red and eyes extending to her hair, seemed a moss-bedecked, crimson-tipped lotus settled by bees. 4.20

So Nanda dutifully held the mirror which bore witness to her act of adornment, and as he squinted to watch her maquillage, he observed his lover's mischievous face. Nanda

viśeṣak'|āvekṣaṇa|kekar'|ākṣo

laḍat|priyāyā vadanam dadarśa.

tat|kuṇḍal'|ādaṣṭa|viśeṣak'|āntam

kāraṇḍava|kliṣṭam iv' āravindam

Nandaḥ priyāyā mukham īkṣamāṇo

bhūyah priy"ānanda|karo babhūva.

vimāna|kalpe sa vimāna|garbhe

tatas tathā c' āiva nananda Nandaḥ,

Tathāgataś c' āgata|bhaikṣa|kālo

bhaikṣāya tasya praviveśa veśma.

4.25 avāṇ|mukho niṣ|praṇayaś ca tasthau

bhrātur gr̥he 'nyasya gr̥he yath" āiva.

tasmād atho preṣya|jana|pramādād

bhikṣām a|labdhv" āiva punar jagāma—

kā cit pipeṣ' āṅga|vilepanam hi,

vāso 'ṅganā kā cid avāsayac ca,

ayojayat snāna|vidhiṃ tath" ānyā,

jagranthur anyāḥ surabhīḥ srajaś ca.

tasmin gr̥he bhartur ataś carantyaḥ

krīḍ"|ānurūpam lalitam niyogam

kāś cin na Buddham dadṛśur yuvatyo

Buddhasya v" āiṣā niyatam manīṣā.

HIS WIFE'S REQUEST

made his sweetheart happier than ever when he watched her face, the edge of its *vishéshaka* smudged by her earrings so that it seemed a lotus nibbled by a *karándava* bird.

While Nanda was thus enjoying himself in his palace, which was like a celestial palace, the Tathágata, the realized one, entered his home for alms, since it was the time for his alms-round. Looking downwards and without asking for anything, he stood in his brother's house as he would in the house of any other person. But he went away again without obtaining any alms because of the household's preoccupation—one woman was grinding body-unguents, another was perfuming clothes, one was preparing a bath, and others were weaving fragrant garlands. The Buddha came to the unavoidable conclusion that the housemaids were so busy carrying out frivolous tasks related to their master's dalliance that none of them noticed him. 4.25

kā cit sthitā tatra tu harmya|prṣṭhe
 gavākṣa|pakṣe praṇidhāya cakṣuḥ
 viniṣpatantaṃ Sugataṃ dadarśa
 payoda|garbhād iva dīptam arkam.
 sā gauravaṃ tatra vicārya bhartuḥ
 svayā ca bhakty" ârhatay" ârhataś ca,
 Nandasya tasthau purato vivakṣus
 tad|ājñayā c' êti tad" âcacakṣe:

4.30 «anugrahāy' âsya janasya śaṅke
 gurur gr̥haṃ no bhagavān praviṣṭaḥ,
 bhikṣām a|labdhvā giram āsanaṃ vā
 śūnyād araṇyād iva yāti bhūyaḥ.»

śrutvā maha" |rṣeḥ sa gr̥ha|praveśaṃ
 satkāra|hīnaṃ ca punaḥ prayāṇam,
 cacāla citr'|ābharan'|âmbara|srak
 kalpa|drumo dhūta iv' ânilena.
 kṛtv" âñjaliṃ mūrdhani padma|kalpaṃ
 tataḥ sa kāntāṃ gamanaṃ yayāce.
 «kartuṃ gamiṣyāmi gurau praṇāmaṃ.
 mām abhyanujñātum ih' ârhas' îti?»

sā vepamānā parisasvaje taṃ
 śālaṃ latā vāta|samīrit" êva.
 dadarśa c' âśru|pluta|lola|netrā
 dīrghaṃ ca niśvasya vaco 'bhyuvāca:
 «n' âhaṃ yiyāsor guru|darśan'|ârtham
 arhāmi kartuṃ tava dharma|pīḍām.
 gacch', ārya|putr', âihi ca śīghram eva
 viśeṣako yāvad ayaṃ na śuṣkaḥ.

4.35 saced* bhaves tvaṃ khalu dīrgha|sūtro
 daṇḍaṃ mahāntaṃ tvayi pātayeyam;

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However, one woman at the top of the palace had glanced at a side-window, and she had seen the Sógata emerging like the radiant sun from a cloud. Taking into consideration her master's deep respect for the enlightened one as well as his worthiness and her own devotion to him, she approached Nanda to tell him, and spoke at his permission: "The Blessed One, the guru, entered our house, presumably as a favor to you. He received no alms, no conversation, and no seat, and so he is going away as though from an empty forest." 4.30

When he heard that the great seer had come to his house, found no hospitality and left again, he trembled, seeming, with his bright decorations, garments and garlands, like a tree of Paradise swaying in the wind. Putting his hands together in the shape of a lotus, he raised them to his forehead and asked his wife if he might leave. "I would like to go and pay my respects to the guru. Will you let me?" She held him close and shivered like a wind-stirred creeper encircling a *shala* tree. Looking at him with her rolling eyes filled with tears, she sighed deeply and replied:

"You wish to leave in order to see the guru, and I ought not to hinder you in your duty. Go, my dear husband, but come back quickly before my *vishéshaka* dries. If you are late, I will punish you severely; as you lie sleeping, I will keep waking you up by brushing against you with my breasts, but then refuse to talk to you. But if you hurry back to me before my *vishéshaka* is dry, I will hold you in my arms, bare of ornaments and still damp with unguents." Her voice shook 4.35

muhur muhus tvām śayitaṃ kucābhyām
 vibodhayeyam ca na c' ālapeyam.
 ath' āpy an|āśyāna|viśeṣakāyām
 mayy eṣyasi tvam tvaritaṃ tatas tvām
 nipīḍayiṣyāmi bhuja|dvayena
 nir|bhūṣaṇen' ārdra|vilepanena.»
 ity evam uktaś ca nipīḍitaś ca
 tay" ā|sa|varṇa|svanayā jagāda.
 «evam kariṣyāmi. vimuñca, caṇḍi,
 yāvad gurur dūra|gato na me saḥ.»
 tataḥ stan'|ôdvartita|candanābhyām
 mukto bhujābhyām na tu mānasena.
 vihāya veṣam madan'|ânurūpaṃ
 satkāra|yogyam sa vapur babhāra.
 sā taṃ prayāntaṃ ramaṇaṃ pradadhyau
 pradhyanā|śūnya|sthita|niścal'|ākṣī,
 sthit" ôcca|karṇā vyapavidha|śaṣpā
 bhrāntaṃ mṛgaṃ bhrānta|mukhī mṛg" īva.
 4.40 didṛkṣay" ākṣipta|manā munes tu
 Nandaḥ prayāṇaṃ prati tatvare ca,
 vivṛtta|drṣṭiś ca śanair yayau tām
 kar" īva paśyan sa laḍat|kareṇum.
 chāt'|ôdarīm pīna|payodhar'|ōrum
 sa Sundarīm rukma|darīm iv' âdreḥ
 kākṣeṇa paśyan na tatarpa Nandaḥ
 pibann iv' âikena jalaṃ kareṇa.
 taṃ gauravaṃ Buddha|gataṃ cakarṣa
 bhāry"ânurāgaḥ punar ācakarṣa.
 so 'niścayān n' āpi yayau na tasthau
 turaṃs taraṅgeṣv iva rāja|haṃsaḥ.

HIS WIFE'S REQUEST

as she spoke, and she embraced him. "I will," he replied. "Now let me go, my little vixen, before the guru has gone too far."

So she let him go from her arms which were scented with sandal from her breast, but she did not let him go in her mind. He set aside the clothes suited to love-making, and made himself presentable for paying his respects. She contemplated her departing lover, her face troubled and her eyes empty and unmoving in her preoccupation, like a doe standing with ears pricked up and chewed grass falling from her mouth as she watches the stag wander off. With 4.40 his thoughts taken up by his wish to see the sage, Nanda hurried his departure, then lingered with a backward glance at her, like an elephant watching a playful she-elephant. But a glance at Súdari, her waist compact between her swelling breasts and thighs like a golden fissure in a mountain, could no more satisfy Nanda than drinking water with one hand.

Reverence for the Buddha drew him on, love for his wife drew him back again. He hesitated, neither going nor staying, like a king-geese pushing forwards against the waves. However, once she was no longer in his sight, he came briskly out of the palace, only to hang back again, his heart

a|darśanam t' ūpagataś ca tasyā
 harṃyāt tataś c' āvatatāra tūrṇam,
 śrutvā tato nūpura|nisvanam sa
 punar lalambe hṛdaye gṛhītaḥ.
 sa kāma|rāgeṇa nigrhyamāṇo
 dharm'|ānurāgeṇa ca kṛṣyamāṇaḥ,
 jagāma duḥkhena nivartyamāṇaḥ
 plavaḥ pratisrota iv' āpagāyāḥ.

4.45 tataḥ kramair dīrghatamaiḥ pracakrame
 «katham nu yāto na gurur bhaved» iti
 «svajeya tām c' āiva viśeṣaka|priyām
 katham priyām ārdra|viśeṣakām» iti.
 atha sa pathi dadarśa mukta|mānam
 pitṛ|nagare 'pi tathā|gat'|ābhimānam
 daśa|balam abhito vilambamānam
 dhvajam anuyāna iv' āindram arcyamānam.

Saundaranande mahā|kāvye Bhāryā|yācitako nāma
 caturthaḥ sargaḥ.

HIS WIFE'S REQUEST

contracting, at the sound of her anklets. Kept back by his passion for love, and drawn forward by his attachment to *dharma*, he proceeded with difficulty, being turned about like a boat going upstream on a river.

Then setting out with long strides, he thought “The guru 4.45
can’t possibly not be gone by now!” and “Perhaps I’ll be able to hug my darling girl, whose love is so special, while her *vishéshaka* is still wet.”

Then on the road he saw him of the ten powers,* free from pride even in his father’s city, and with all arrogance similarly gone, stopping everywhere and being worshipped like Indra’s banner in a procession.

End of Canto 4: His Wife’s Request.

CANTO 5
NANDA IS MADE TO ORDAIN

5.1 **A** TH' ÂVATĪRY' âśva|ratha|dvipebhyah
 Śākyā yathā|sva|rddhi gr̥hīta|veṣāḥ,
 mah" |āpaṇebhyo vyavahāriṇaś ca
 mahā|munau bhakti|vaśāt praṇemuḥ.
 ke cit praṇamy' ânuyayur muhūrtam,
 ke cit praṇamy' ârtha|vaśena jagmuḥ,
 ke cit svakeṣv âvasatheṣu tasthuḥ
 kṛtv" âñjalīn vīkṣaṇa|tat|par'|âkṣāḥ.
 Buddhas tatas tatra nar'|êndra|mārge
 sroto mahad|bhaktimato janasya
 jagāma duḥkhena vigāhamāno
 jal'|āgame srota iv' āpagāyāḥ.
 atho mahadbhiḥ pathi sampatadbhiḥ
 sampūjyamānāya Tathāgatāya,
 kartum praṇāmaṃ na śaśāka Nandas,
 ten' âbhireme tu guror mahimnā.
 5.5 svam c' âvasaṅgam pathi nirmumukṣur
 bhaktim janasy' ânya|mateś ca rakṣan
 Nandaṃ ca geh'|âbhimukhaṃ jighṛkṣan
 mārgam tato 'nyam Sugataḥ prapede.
 tato viviktaṃ ca vivikta|cetāḥ
 san|mārga|vin mārgam abhipratasthe
 gatv" âgrataś c' âgryatamāya tasmai
 nāndī|vimuktāya nanāma Nandaḥ.
 śanair vrajann eva sa gauraveṇa
 paṭ'|āvṛt'|âṃso vinat'|ârdha|kāyah
 atho nibaddh'|âñjalir ūrdhva|netraḥ
 sa|gadgadaṃ vākyam idaṃ babhāṣe:
 «prāsāda|samstho bhagavantam antaḥ|
 praviṣṭam aśrauṣam anugrahāya,

5.1
THEN THE SHAKYAS, their clothes befitting their wealth, got down from their horses, chariots and elephants, while merchants came from their large stores, and overcome by devotion to the great sage, they bowed low. After honoring him, some followed him for a short while, others had to leave due to the demands of their work, while some stood outside their houses with their hands folded in respect and their eyes absorbed in gazing at him. Then the Buddha walked along the royal highway, making his way with difficulty through the stream of greatly devoted people there, as if through a streaming monsoon river. Because of the large numbers on the road flocking to offer homage to the realized one, Nanda was not able to pay his respects, but he was pleased by the guru's eminence.

5.5
Wishing to dismiss his own disciples whilst fostering the devotion of people of other persuasions, and intending also to catch hold of Nanda who was already turning towards home, the Sógata set out along a different route. When the judicious knower of the right path reached an isolated road, Nanda went in front and bowed down to him, the foremost man, who was free of the desire for pleasure. Walking slowly and respectfully, with one shoulder covered by his garment and his body in a semi-stoop, Nanda joined his hands in a gesture of reverence, raised his eyes, and stammered out these words:

“When I was in my palace, I heard that the Blessed One had favored us with a visit, so I have come in a hurry, indignant with the attendants of my large household. It

atas tvarāvān aham abhyupeto
 gr̥hasya kakṣyāṃ mahato* 'bhyasūyan.
 tat sādhu sādhu|priya mat|priy'|ârtham
 tatr' âstu bhikṣ'|ûttama bhaikṣa|kālaha.
 asau hi madhyam nabhaso yiyāsuh
 kālam pratismārayat' îva sūryaha!»

5.10 ity evam uktaḥ praṇatena tena
 sneh'|âbhimān'|ôn mukha|locanena.
 tādṛṇ nimittam Sugataś cakāra
 n' āhāra|kṛtyam sa yathā viveda,
 tataḥ sa kṛtvā munaye praṇāmam
 gr̥ha|prayāṇāya matiṃ cakāra.
 anugrah'|ârtham Sugatas tu tasmai
 pātram dadau puṣkara|pattra|netraḥ.
 tataḥ sa loke dadataḥ phal'|ârtham
 pātrasya tasy' â|pratimasya pātram
 jagrāha cāpa|grahaṇa|kṣamābhyām
 padm'|ôpamābhyām prayataḥ karābhyām.
 parān|mukhas tv anya|manaskam ārād
 vijñāya Nandaha Sugatam gat'|āstham,
 hasta|stha|pātro 'pi gr̥ham yiyāsuh
 sasāra mārḡān munim îkṣamāṇaha.
 bhāry'|ânurāgeṇa yadā gr̥ham sa
 pātram gr̥hītv' âpi yiyāsur eva,
 vimohayām āsa munis tatas tam
 rathyā|mukhasy' āvaraṇena tasya.

5.15 nir|mokṣa|bījam hi dadarśa tasya
 jñānam mṛdu kleśa|rajaś ca tīvram,
 kleś'|ânukūlam viṣay'|ātmakam ca.
 Nandam yatas tam munir ācakarṣa.

would be an excellent thing, and a kindness to me, if you, beloved of the good, best of monks, were to spend your alms-time at my house. And look, the sun is heading towards the middle of the sky, as though to remind us of the time!”*

He bowed as he spoke, his eyes raised in affection and reverence. The Sógata, however, showed with a gesture that he did not require food, and as he had now completed his courtesies to the sage, Nanda decided to go home. But the Sógata, his eyes like lotus petals, handed him his bowl as an act of grace. 5.10

So with his lotus hands more suited to holding a bow, he devotedly took the bowl of that matchless vessel who gave it for the sake of reward in the world.* Yet at that moment Nanda realized that the Sógata had his mind on other things and was not concentrating on him, so with his head turned to keep his eye on the sage he moved away from the road, intending to go home, though he still had the bowl in his hands. Longing for his wife, he was just about to go home even holding the bowl, when the sage confused him by blocking the entrance to the street.

For the sage saw that knowledge, the seed of liberation, was weak in him while the dirt of the defilements* was strong in him, and that his disposition tended to the defilements and to sensuality. Therefore he pressured Nanda. There are two different possibilities regarding defilements, 5.15

saṃkleśa|pakṣo dvi|vidhaś ca dr̥ṣṭas,
 tathā dvi|kalpo vyavadāna|pakṣaḥ:
 ātm'|āśrayo hetu|bal'|ādhikasya
 bāhy'|āśrayaḥ pratyaya|gauravasya.

a|yatnato hetu|bal'|ādhikas tu
 nirmucyate ghaṭṭita|mātra eva,
 yatnena tu pratyaya|neya|buddhir
 vimokṣam āpnoti par'|āśrayeṇa.

Nandaḥ sa ca pratyaya|neya|cetā
 yaṃ śīśriye tan|mayatām avāpa.
 yasmād imaṃ tatra cakāra yatnaṃ
 taṃ sneha|paṅkān munir ujjihīṣan.

Nandas tu duḥkhena viceṣṭamānaḥ
 śanair a|gatyā gurum anvagacchat,
 bhāryā|mukhaṃ vīkṣaṇa|lola|netraṃ
 vicintayann ārdra|viśeṣakaṃ tat.

5.20 tato munis taṃ priya|mālya|hāraṃ
 vasanta|māsenā kṛt'|ābhihāraṃ
 nināya bhagna|pramadā|vihāraṃ
 vidyā|vihār'|ābhimataṃ vihāraṃ.

dīnaṃ mahā|kāruṇikas tatas taṃ
 dr̥ṣṭvā muhūrtaṃ karuṇāyamānaḥ,
 kareṇa cakr'|āṅka|talena mūrdhni
 pasparśa c' âiv' êdam uvāca c' âinam:

«yāvan na hiṃsraḥ samupaiti kālāḥ
 śamāya tāvat kuru, saumya, buddhim.

sarvāsv avasthāsv iha vartamānaḥ
 sarv'|ābhisāreṇa nihanti mṛtyuḥ.
 sādharmaṇāt svapna|nibhād a|sārāl
 lolaṃ manaḥ kāma|sukhān niyaccha.

and likewise there are two alternative possibilities regarding purification: the superior man of strong motivation is self-dependent, while the man for whom faith is important is dependent on something external to himself. The superior man of strong motivation is liberated effortlessly with just the merest nudge, but the man whose mind is governed by faith attains liberation with difficulty, and only through dependence on someone else.

Now Nanda, whose mind was governed by faith, became absorbed in whomever he depended on. That is why the sage, wishing to lift him out of the mire of love, made an effort for him.

Nanda followed the guru slowly and helplessly, contorted with grief, thinking of his wife's face with its *vishéshaka* no longer wet and her restless eyes watching for him. He 5.20 had been so fond of garlands and necklaces, he had been assailed by the spring months! Now the sage led him to the monastery, which was considered the recreation ground of knowledge, and where pleasure in women was inoperative.

The greatly compassionate one saw his distress in an instant, and pitied him. He laid his hand with its wheel-marked palm on Nanda's head and said:

"Dear friend, Death is present in every situation and strikes in many ways. Before that dread time arrives, make sure your mind is composed. Hold back your restless mind from the sense-pleasures common to all, which are dream-like and insubstantial. For sensual pleasures are no more satisfying for people than oblations are for a wind-blown fire.

havyair iv' âgneḥ pavan' | ēritasya

lokasya kāmair na hi tṛptir asti.

śraddhā | dhanam śreṣṭhatamam dhanebhyah,

prajñā | rasas tṛpti | karo rasebhyah,

pradhānam adhyātma | sukham sukhebhyaḥ,

vidyā | ratir duḥkhatamā ratibhyah.

5.25 hitasya vaktā pravaraḥ suhr̥dbhyaḥ,

dharmāya khedo guṇavāñ chramebhyah,

jñānāya kṛtyam paramam kriyābhyah.

kim indriyāṇām upagamyā dāsyam?

tan niścitam bhī | klama | śug | viyuktam

pareṣv an | āyattam a | hāryam anyaiḥ,

nityam śivam śānti | sukham vṛñīṣva,

kim indriy' | ārth' | ārtham an | artham ūdhvā?

jarā | samā n' āsty a | mṛjā prajānām,

vyādheḥ samo n' āsti jagaty an | arthaḥ,

mṛtyoḥ samam n' āsti bhayam pṛthivyām:

etat trayam khalv avaśena sevyam.

snehena kaś cin na samo 'sti pāśaḥ,

sroto na tṛṣṇā | samam asti hāri,

rāg' | āgninā n' āsti samas tath' āgnis;

tac cet trayam n' āsti, sukham ca te 'sti.

avaśya | bhāvī priya | viprayogas

tasmāc ca śoko niyatam niṣevyah

śokena c' ōnmādam upeyivāṃso

rāja' | rṣayo 'nye 'py a | vaśā viceluh.

5.30 prajñā | mayam varma badhāna tasmān

no kṣānti | nighnasya hi śoka | bāñāḥ.

mahac ca dagdhum bhava | kakṣa | jālam

saṃdhukṣay' ālp' | āgnim iv' ātma | tejah.

The riches of faith are the very best riches, the taste of wisdom is the most satisfying of tastes, inner happiness is the chief happiness, and intellectualization is the sorriest of delights. He who says what is salutary for you is the best of friends, taking pains over *dharma* is the most excellent of labors, working for knowledge is the best of actions. Why be a slave to your senses? So choose the bliss of tranquillity, which is certain, free from fear, weariness and grief, which is neither dependent on others nor assailable by them; and which is eternal and pure. Why endure pain for the sake of sense objects? 5.25

Nothing befouls mankind so much as old age, no misfortune in the world can equal sickness, no danger on earth compares with death. Yet one must submit to this triad, however unwillingly. There is no fetter like affection, no torrent like desire for sweeping one away, and no fire like the fire of passion. If these three did not exist, bliss would be yours. Separation from our loved ones is a certainty, therefore grief must inevitably be incurred; even certain king-seers lost control and faltered when they went mad with grief.

So put on armor made of wisdom, for the arrows of grief are nothing to a man ruled by patience. Just as you would light a small fire to burn up a great heap of straw, kindle your own courage to consume becoming, the cycle of rebirth. Just as a snake never bites the wise man who holds herbs in his 5.30

yath" âuṣadhair hasta|gataiḥ sa|vidyo
 na daśyate kaś cana pannagena,
 tath" ân|apekṣo jita|loka|moho
 na daśyate śoka|bhujamgamena.
 āsthāya yogaṃ parigamya tattvaṃ
 na trāsam āgacchati mṛtyu|kāle,
 ābaddha|varmā su|dhanuḥ kṛt'|âstro
 jigīṣayā śūra iv' āhava|sthaḥ.»

ity evam uktaḥ sa Tathāgatena
 sarveṣu bhūteṣv anukampakena
 dhr̥ṣṭaṃ gir" ântar|hṛdayena sīdaṃs
 «tath" êti» Nandaḥ Sugataṃ babhāṣe.
 atha pramādāc ca tam ujjihīrṣan
 matv" āgamasy' âiva ca pātra|bhūtam,
 «pravṛājay' Ānanda śamāya Nandam»
 ity abravīn maitra|manā maha"|ṛṣiḥ.

5.35 Nandaṃ tato 'ntar|manasā rudantam
 «eh' îti» Vaideha|munir jagāda.

śanais tatas taṃ samupetya Nando
 «na pravrajisyāmy aham» ity uvāca.
 śrutv" âtha Nandasya manīṣitaṃ tad
 Buddhāya Vaideha|muniḥ śaśaṃsa;
 saṃśrutya tasmād api tasya bhāvaṃ
 mahā|munir Nandam uvāca bhūyaḥ:

hand, so the serpent of grief does not bite the man with no preferences who has conquered his delusions about the world. Just like the warrior wearing protective armor, armed with a good bow and skilled in weapons, standing ready for battle and hoping for victory, neither does the disciplined man who encompasses the truth fear the moment of death.”

That was how the realized one in his compassion for all living beings spoke to him. “Yes,” replied Nanda to the Sógata in a brave voice, but with despair in his innermost heart.

At this, the great seer considered him to have become a fitting recipient of the teaching, and as he wished to rescue him from his heedlessness, he said with kindness, “Anánda, ordain Nanda, so that he may find peace.” Then the sage 5.35 of Vidéha* said to Nanda, who was crying inside, “Come.” Nanda slowly went up to him and replied, “I will not become a monk.” The sage of Vidéha took note of Nanda’s disinclination and told the Buddha about it. The great sage also heard from him about Nanda’s state of mind, and so spoke to him again:

«mayy agra|je pravrajite 'jit'|ātman
 bhrātr̥ṣv anupravrajiteṣu c' āsmān,
 jñātīmś ca dṛṣṭvā vratino gr̥ha|sthān
 saṁvinna|vitte 'sti, na v" āsti cetah?
 rāja'|rṣayas te veditā na nūnam
 vanāni ye śis̥riyire hasantaḥ,
 niṣṭhīvyā kāmān upaśānti|kāmāḥ
 kāmeṣu n' āivaṁ kṛpaṇeṣu saktāḥ.
 bhūyaḥ samālokya gr̥heṣu doṣān,
 niśāmya tat|tyāga|kṛtaṁ ca śarma;
 n' āiv' āsti moktuṁ matir ālayaṁ te
 deśaṁ mumūrṣor iva s'|ôpasargam.

5.40 saṁsāra|kāntāra|parāyaṇasya
 śive kathaṁ te pathi n' ārurukṣā
 āropyamāṇasya tam eva mārgaṁ,
 bhraṣṭasya sārthād iva sārthikasya!
 yaḥ sarvato veśmani dahyamāne
 śayīta mohān na tato vyapeyāt,
 kāl'|āgninā vyādhi|jarā|śikhena
 loke pradīpte sa bhavet pramattaḥ.
 praṇīyamānaś ca yathā vadhāya
 matto hasec ca pralapec ca vadhyaḥ,
 mṛtyau tathā tiṣṭhati pāśa|haste
 śocyāḥ pramādyan viparīta|cetāḥ.
 yadā nar'|êndrās ca kuṭumbinaś ca
 vihāya bandhūmś ca parigrahāmś ca
 yayuś ca yāsyanti ca yānti c' āiva,
 priyeṣv a|nityeṣu kuto 'nurodhah?

“I, your elder brother, have gone forth from home; our brothers have followed me in going forth; and you see that our relatives who remain at home are observing vows. Now you, who have not conquered yourself—is your mind in agreement with theirs, or not? Presumably you don’t know about the king-seers who smilingly withdrew to the forest. They spat out desires, clung to no miserable desires, their only desire was for peace.

What is more, you have seen the flaws of family life, and you have heard of the bliss of giving it up; yet still you have no mind to leave your home, like a death-desiring man who will not leave a place of plague. How can you be so fixated with the wasteland of samsara* that you have no urge to venture upon the good path, even when you have been set on that very path? You are like a merchant who has wandered from his caravan! 5.40

Only a man who is so stupid that he would settle down to sleep in a house ablaze on all sides, rather than escaping from it, would be oblivious to the world burning with the fire of time, with its flames of disease and old age. It is dreadful that a convicted man being led out for execution should be drunk, laughing and babbling; so too is it dreadful that a man should be careless and contrary-minded while Death stands by with a noose in his hand. When kings and householders have gone, are going and will go forth, leaving behind their relatives and possessions, you give consideration to incidental loves!

kiṃ cin na paśyāmi ratasya yatra
tad|anya|bhāvena bhaven na duḥkham.

tasmāt kva cin na kṣamate prasaktir
yadi kṣamas tad|vigamān na śokaḥ.

5.45 tat saumya lolaṃ parigamya lokaṃ
māy'|ôpamaṃ citram iv' êndra|jālam
priy"âbhidhānaṃ tyaja moha|jālam
chettuṃ matis te yadi duḥkha|jālam.

varam hit'|ôdarkam an|iṣṭam annaṃ
na svādu yat syād a|hit'|ânubaddham,
yasmād ahaṃ tvā viniyojayāmi

śive śucau vartmani vipriye 'pi.
bālasya dhātrī vinigrhya loṣṭaṃ
yath" ôddharaty" âsya puṭa|praviṣṭam,
tath" ôjjihīrṣuḥ khalu rāga|śalyaṃ
tat tvām avocaṃ paruṣaṃ hitāya.

an|iṣṭam apy auṣadham āturāya
dadāti vaidyaś ca yathā nigrhya,
tadvan may" ôktaṃ pratikūlam etat
tubhyaṃ hit'|ôdarkam anugrahāya.

tad yāvad eva kṣaṇa|saṃnīpāto
na mṛtyur āgacchati yāvad eva
yāvad vayo yoga|vidhau samartham,
buddhiṃ kuru śreyasi tāvad eva.»

5.50 ity evam uktaḥ sa vināyakena
hit'|âiṣiṇā kārūṇikena Nandaḥ,
«kart" âsmi sarvaṃ, bhagavan, vacas te
tathā yathā jñāpayas' îty» uvāca.

ādāya Vaideha|munis tatas taṃ
nināya saṃśliṣya viceṣṭamānam

I see no feature of pleasure which would not change into something else and so bring sorrow. Therefore under no circumstances should you tolerate attachment, unless the grief at its passing is bearable. So, dear friend, knowing that the world flickers like a mirage, that it is kaleidoscopic like a magic trick, give up the tissue of delusions labeled ‘lover,’ if you are minded to cut through the snare of sorrow. 5.45

Unpleasant food that benefits your health is better than a tasty delicacy that may be bad for you. Likewise I commit you to a benign and pure path, though it doesn’t please you. I truly wish to draw out your dart of passion, and have spoken severely to you for your own good, just as a nurse keeps a firm hold on a child while she takes out the clod of earth that has got into its mouth. Just as a doctor holds down a sick man while he gives him unwanted medicine, so do I as a kindness to you speak this unwelcome message with its beneficial results. Before this moment passes, before death comes, while your time of life is fit for disciplined practices, set your mind on Excellence.”

When the guide, the well-wisher, the compassionate one had spoken to him in this manner, Nanda replied “I shall do everything that you say, Lord, just as you order.” Then the sage of Vidéha took hold of the writhing Nanda, held him close and led him away, and saw to it that his glorious hair was shaven from the royal umbrella of his head, while his eyes streamed with tears. As his hair was being removed, 5.50

vyayojayac c' âśru|pariplut'âkṣam
 keśa|śriyaṃ chattra|nibhasya mūrdhnaḥ.
 atho nataṃ tasya mukhaṃ sa|bāṣpaṃ
 pravāsyamāneṣu śiro|ruheṣu
 vakra'âgra|nālaṃ nalinam tadāge
 varṣ'ôdaka|klinnam iv' âbabhāse.

Nandas tatas taru|kaṣāya|virakta|vāsāś
 cint"âvaśo nava|grhīta iva dvīp'êndraḥ,
 pūrṇaḥ śaśī bahula|pakṣa|gataḥ kṣap"ânte
 bāl'ātapena pariṣikta iv' âbabhāse.

Saundaranande mahā|kāvyē Nanda|pravrajano nāma
 pañcamah sargaḥ.

NANDA IS MADE TO ORDAIN

his tearful down-turned face looked like a rain-soaked lotus in a pond with the tip of its stalk curling away.

And later, wearing a faded garment of ochre tree-bark and depressed as a newly-captured elephant, Nanda resembled the full moon moving into the dark half of the month, at the end of the night, daubed with the light of the early morning sun.

End of Canto 5: Nanda is Made to Ordain.

CANTO 6
HIS WIFE'S LAMENT

6.1 TATO HṚTE BHARTARI gauraveṇa
 prītau hṛtāyām a|ratau kṛtāyām,
 tatr' âiva harṃy'|ôpari vartamānā
 na Sundarī s" âiva tadā babhāse.
 sâ bhartur abhyāgamana|pratīkṣā
 gavākṣam ākramya payodharābhyām,
 dvār'|ônmukhī harṃya|talāl lalambe
 mukhena tiryāṇ|nata|kuṇḍalena.
 vilamba|hārā cala|yoktrakā sâ
 tasmād vimānād vinatā cakāṣe,
 tapaḥ|kṣayād apsarasām var" êva
 cyutam vimānāt priyam īkṣamāṇā.
 sâ kheda|saṃsvinna|lalāṭakena,
 niśvāsa|niṣpīta|viśeṣakeṇa
 cintā|cal'|âkṣeṇa mukhena tasthau
 bhartāram anyatra viśaṅkamānā.

6.5 tataś cira|sthāna|parīśrameṇa
 sthit" âiva paryāṅka|tale papāta,
 tiryak ca śīśye pravikīrṇa|hārā
 sa|pāduk'|âik'|ârdha|vilamba|pādā.

NOW WITH HER husband having been spirited away by 6.1
his respect for the Buddha, Súndari's delight evaporated and she was made wretched. She no longer seemed herself, though she stayed in the same place high up in the palace. In expectation of her husband's return, she leant from the top of the palace to watch the gateway, her breasts touching the window and her earrings hanging across her face.

As she bent down from the palace with her necklaces of pearls dangling and her ear-drops swinging, she seemed like one of the beautiful *ápsarases* watching her lover fall from her celestial abode when he had used up his ascetically-derived credit. Her forehead broke into a sweat of anxiety, her *vishéshaka* shriveled as she panted for breath and her eyes moved around worriedly while she fretted over her husband's absence. She merely stood, then exhausted from 6.5
standing so long, she collapsed on a sofa and lay across it with her strings of pearls scattered about and with one slipper half hanging off her foot.

ath' âtra kâ cit pramadâ sa|bâṣpāṃ
 tām duḥkhitām draṣṭum an|īpsamānā,
 prāsāda|sopāna|tala|praṇādaṃ
 cakāra padbhyām sahasā rudantī.
 tasyāś ca sopāna|tala|praṇādaṃ
 śrutv" âiva tūrṇaṃ punar utpapāta,
 prītyām prasakt" âiva ca saṃjaharṣa
 priy'ôpayānaṃ pariśaṅkamānā.
 sâ trāsayantī valabhī|puṭa|sthān
 pārāvatān nūpura|nisvanena,
 sopāna|kukṣiṃ prasasāra harṣād
 bhraṣṭaṃ dukūl'|ântam a|cintayantī.
 tām aṅganām prekṣya ca vipralabdhā
 niśvasya bhūyaḥ śayanaṃ prapede.
 vivarṇa|vaktrā na rarāja c' āśu
 vivarṇa|candr" êva him'|āgame dyauḥ.

6.10

sâ duḥkhitâ bhartur a|darśanena
 kāmēna kopena ca dahyamānā
 kṛtvā kare vaktram upopaviṣṭā;*
 cintā|nadīm śoka|jalām tatāra.
 tasyā mukhaṃ padma|sapatna|bhūtaṃ
 pāṇau sthitaṃ pallava|rāga|tāmre,
 chāyāmayasy' âmbhasi paṅkajasya
 babhau nataṃ padmam iv' ôpariṣṭāt.
 sâ strī|svabhāvena vicintya tat tad
 drṣṭ'|ânurāge 'bhimukhe 'pi patyau
 dharm'|āśrite tattvam a|vindamānā,
 saṃkalpya tat tad vilalāpa tat tat:

One of her women, hating to see her so tearful and distressed, suddenly began to sob and banged her feet against the palace stairs.* Hearing her noise from the stairs, Sündari quickly jumped up again, transfixed with joy and thrilling with delight in the belief that her husband had come back. She ran joyfully to the stairwell, frightening the pigeons in the eaves with the tinkling of her anklets, and without thought for the edge of her scarf which trailed on the ground. Seeing the woman she sighed, feeling cheated, and again slumped on the sofa. Her face was all of a sudden lusterless, like the sky at the onset of winter when the moon turns pale.

She sat right there with her face in her hands, suffering 6.10 because she couldn't see her husband, and burning with desire and anger; she sank into the river of worry with its waters of grief. Her lotus-rivaling face rested on the hennaed stem of her hand, like a lotus bent over its reflection in the water. She considered the matter from a woman's perspective, and failed to perceive the truth, that her husband, though demonstrably passionate and attuned to her, had taken refuge in the *dharma*. Imagining all sorts of things, she lamented in various ways:

«eṣyāmy an|āśyāna|viśeṣakāyāṃ
tvay” îti kṛtvā mayi tām pratijñām.

kasmān nu hetor dayita|pratijñah
so 'dya priyo me vitatha|pratijñah?
āryasya sādhoḥ karuṇ'|ātmakasya
man|nitya|bhīror atidakṣiṇasya
kuto vikāro 'yam abhūta|pūrvah
sven' âparāgeṇa mam' âpacārāt?

6.15 rati|priyasya priya|vartino me
priyasya nūnaṃ hṛdayaṃ viraktam
tath” âpi rāgo yadi tasya hi syān
mac|citta|rakṣī na sa n' āgataḥ syāt.
rūpeṇa bhāvena ca mad|viśiṣṭā
priyeṇa drṣṭā niyataṃ tato 'nyā,
tathā hi kṛtvā mayi mogha|sāntvaṃ
lagnāṃ satīṃ mām agamad vihāya.
bhaktiṃ sa Buddhaṃ prati yām avocat
tasya prayātum mayi so 'padeśaḥ,
munau prasādo yadi tasya hi syān
mṛtyor iv' ôgrād an|ṛtād bibhīyāt.
sev”|ârtham âdarśanam anya|citto
vibhūṣayantyā mama dhārayitvā
bibharti so 'nyasya janasya taṃ cen,
namo 'stu tasmai cala|sauhṛdāya!
n' êcchanti yāḥ śokam avāptum evaṃ
śraddhātum arhanti na tā narāṇām.
kva c' ânuvṛttir mayi s” âsya pūrvam
tyāgaḥ kva c' âyam janavat kṣaṇena?»

HIS WIFE'S LAMENT

“He made me a promise that he would be back before my *vishéshaka* dries. What reason could there possibly be for my dear husband to break his promise now, when his promises are so important to him? What has caused this unprecedented change in him, who was noble, good, compassionate, always deferential to me, and open? Does he hate me? Have I behaved badly? My lover loves love and loves 6.15 me; surely his heart has hardened, since if he still loved me, he would have cared about my request and been sure to return.

My lover must have seen another woman, more beautiful than me and with finer feelings, for he has placated me falsely, and has gone away and deserted me, attached to him as I am. That devotion to the Buddha of which he spoke was just an excuse to me for leaving, since if he believed in the sage he would fear falsehood as he would a horrible death. He held the mirror as a service to me as I got myself ready, while thinking of another! If he holds it now for some other woman, so much for my fickle friend! Women who don't want to suffer such grief should not put their faith in men. Look at his former regard for me, and look at how he now deserts me in a trice as if I were just anybody!”

6.20 ity evam|ādi priya|viprayuktā
 priye 'nyad āśaṅkya ca sā jagāda.
 saṁbhrāntam āruhya ca tad vimānam
 tāṁ strī sa|bāṣpā giram ity uvāca:
 «yuv" āpi tāvat priya|darśano 'pi
 saubhāgya|bhāgy|ābhijan'|ānvito 'pi,
 yas tvāṁ priyo n' ābhyacarāt kadā cit
 tam anyathā paśyasi, katar" āsi.
 mā svāminam svāmini doṣato gāḥ*
 priyam priy'|ārham priya|kāriṇam tam.
 na sa tvad|anyāṁ pramadām avaiti
 sva|cakravākyā iva cakravākaḥ.
 sa tu tvad|artham gr̥ha|vāsam īpsaṅ
 jijīviṣus tvat|paritoṣa|hetoh;
 bhrātrā kil' āryeṇa Tathāgatena
 pravrajito netra|jal'|ārdra|vaktraḥ.»
 śrutvā tato bhartari tāṁ pravṛttim
 sa|vepathuḥ sā sahas" ōtpapāta;
 pragṛhya bāhū virurāva c' ōccair
 hṛd' īva digdh'|ābhihatā* kareṇuḥ.

6.25 sā rodan'|āroṣita|rakta|dr̥ṣṭiḥ*
 saṁtāpa|saṁkṣobhita|gātra|yaṣṭiḥ
 papāta śīrṇ'|ākula|hāra|yaṣṭiḥ
 phal'|ātibhārād iva cūta|yaṣṭiḥ.
 sā padma|rāgaṁ vasaṇam vasānā,
 padm'|ānanā padma|dal'|āyat'|ākṣī,
 padmā vipadmā patit" ēva Lakṣmīḥ,
 śuśoṣa padma|srag iv' ātapena.

This she said and more, separated from her dear one and 6.20
suspecting him of other interests. In agitation, her attendant
climbed up to the top of the palace and spoke tearfully to
her:

“Though he is young, though he is good-looking, though
he enjoys sexual love and is full of courtesies, your husband
was never unfaithful to you; you are overwrought, and look-
ing at him in the wrong way. Madam, do not accuse your
dear husband, who is worthy of your love, and who always
acts lovingly. He never notices any other woman except you,
like a *chakra·vaka* bird with its mate. He wished to stay at
home for your sake, he wanted to live only to make you
happy; but they say that he has been ordained, his face wet
with tears, by his noble brother the realized one.”

Hearing this news of her husband she immediately leaped
up, shaking; she clutched at her arms and screamed pierc-
ingly, like a she-elephant struck in the heart with a poisoned
arrow. Her eyes reddened and smeared with tears, and her 6.25
thin limbs wracked with burning pain, she fell down with
her strings of pearls broken and in disarray, like the branch
of a mango-tree breaking due to its burden of fruit. Clothed
in garments of lotus hue, her face a lotus, her eyes extended
like lotus petals, she was like a fallen Padma Lakshmi with-
out her lotus,* like a lotus-wreath withered in the hot sun.

saṃcintya saṃcintya guṇāṃś ca bhartur

dīrghaṃ niśaśvāsa tatāma c' âiva

vibhūṣaṇa|śrī|nihite prakoṣṭhe*

tāmre kar'|âgre ca vinirdudhāva.

«na bhūṣaṇ'|ârtho mama samprat' îti»

sā dikṣu cikṣepa vibhūṣaṇāni.

nir|bhūṣaṇā sā patitā cakāśe

viśīrṇa|puṣpa|stabakā lat" êva.

«dhṛtaḥ priyeṇ' âyam abhūn mam' êti»

rukma|tsaruṃ darpaṇam âlilinge;

yatnāc ca vinyasta|tamāla|pattrau

ruṣṭ" êva dhṛṣṭaṃ pramamārja gaṇḍau.

6.30 sā cakravāk" îva bhr̥saṃ cukūja

śyen'|âgra|pakṣa|kṣata|cakravākā,

vispardhamān" êva vimāna|saṃsthaiḥ

pārāvataiḥ kūjana|lola|kaṇṭhaiḥ.

vicitra|mr̥dv|âstarane 'pi suptā

vaidūrya|vajra|pratimaṇḍite 'pi

rukma'|âṅga|pāde śayane mah"|ârhe,

na śarma lebhe pariceṣṭamānā.

saṃdr̥śya bhartuś ca vibhūṣaṇāni

vāsāṃsi vīṇā|prabhṛtīś* ca līlāḥ,

tamo viveś' âbhinanāda c' ôccaiḥ

paṅk'|âvatīrṇ" êva ca saṃsasāda.

Turning her husband's merits over and over in her mind, she gulped long breaths, choked, and jerked her forearms with their wealth of costly ornaments and her hennaed fingertips. "I have no need of ornaments now," she cried, and threw them about in all directions. Unadorned, slumping, she seemed like a creeper whose clusters of blossoms are rent. "My darling held this for me," she said, and cradled the golden-handled mirror; and forcefully she rubbed at her cheeks, as though angry with the *tamála* paste that had been so carefully applied.

She moaned loudly, like a *chakra·vaka* bird when a hawk 6.30
has wounded the tip of her mate's wing, as if to compete with the pigeons gathered on the palace roof, their throats tremulous with cooing. The couch she lay on, though decked in soft colored rugs, though decorated with cat's-eye gems and diamonds, though with feet of gold and extremely valuable, gave her no comfort in her restlessness. Beholding her husband's ornaments and clothes, and his items of amusement such as his *vina*,* she entered a state of darkness, howling loudly, and collapsing as though sinking into the mire.

sā Sundarī śvāsa|cal'ôdarī hi

vajr'âgni|sambhinna|darī guh"êva,

śok'âgnin"ântar|hṛdi dahyamānā

vibhrānta|citt"êva tadā babhūva.

ruroda mamlau virurāva jaglau

babhrāma tasthau vilalāpa dadhyau;

cakāra roṣaṃ vicakāra mālyam

cakarta vaktram vicakarṣa vastram.

6.35 tām cāru|dantīm prasabham rudantīm

saṃśrutya nāryaḥ param'âbhitaptāḥ,

antar|grhād āruruhur vimānam

trāsenā kiṃnarya iv' âdri|prṣṭham.

bāṣpeṇa tāḥ klinna|viṣaṇṇa|vaktrā

varṣeṇa padminya iv' ārdra|padmāḥ,

sthān'ânurūpeṇa yath"âbhimānam

nililyire tām anu dahyamānāḥ.

tābhir vṛtā harmya|tale 'ṅganābhiś

cintā|tanuḥ sā su|tanur babhāse,

śata|hradābhiḥ pariveṣṭit"êva

śaśāṅka|lekhā śarad|abhra|madhye.

yā tatra tāsām vacas"ôpapannā

mānyā ca tasyā vayas"âdhikā ca

sā prṣṭhatas tām tu samālilinge

pramṛjya c' âśrūṇi vacāṃsy uvāca:

For as her diaphragm heaved with her hard breathing like a cave's interior rent by a fiery thunderbolt, and her innermost heart burned with the fire of grief, Súdari at that moment seemed to have lost her mind. She wept, grew exhausted, yelled, fell weary, wandered about, stood still, lamented, brooded; she raged, scattered her garlands, tore at her face and pulled at her clothes.

The violent sobbing of this girl of the beautiful teeth 6.35 greatly distressed her ladies-in-waiting when they heard it, and in anxiety they climbed from inside the house to the palace roof, like *kínnaris* on a mountain-side. Distressed, they settled down next to her according to their rank and status, their downcast faces wet with tears, like lotus-pools with rain-soaked lotuses. The slip of a girl, taut with worry and surrounded by her ladies on the palace roof, seemed a sliver of moon shrouded in lightning among the autumn clouds. One woman among them, their senior in age, articulate and well-respected, stood behind Súdari and held her close. She wiped away her tears and said:

«rāja'|rṣi|vadhvās tava n' ânurūpo
 dharm'|âsrite bhartari jātu śokaḥ,
 Ikṣvāku|vaṃśe hy abhikāṅkṣitāni
 dāyādyā|bhūtāni tapo|vanāni.

6.40 prāyeṇa mokṣāya viniḥsṛtānām
 Śākya'|rṣabhāṇām viditāḥ striyas te—
 tapo|vanān' īva grhāṇi yāsām
 sādhvī|vratam kāmavad āśritānām.
 yady anyayā rūpa|guṇ'|ādhikatvād
 bhartā hr̥tas te, kuru bāṣpa|mokṣam.
 manasvinī rūpavatī guṇ'|ādhyā
 hr̥di kṣate k" ātra hi n' āśru muñcet?
 ath' āpi kiṃ cid vyasanam prapanno—
 mā c' āiva tad bhūt sadṛśo!—'tra bāṣpaḥ!
 ato viśiṣṭam na hi duḥkham asti
 kul'|ôdgatāyāḥ pati|devatāyāḥ.
 atha tv idānīm laḍitaḥ sukhena
 sva|sthaḥ phala|stho vyasanāny a|dr̥ṣtvā
 vīta|spṛho dharmam anuprapannaḥ!
 kiṃ viklavā rodiṣi harṣa|kāle?»
 ity evam ukt" āpi bahu|prakāram
 snehāt tayā n' āiva dhṛtiṃ cakāra.
 ath' āparā tām manaso 'nukūlam
 kāl'|ôpapannam praṇayād uvāca:

“Grief ill becomes you, the wife of a royal seer, when your husband has sought refuge in the *dharma*; for in Ikshváku's lineage the ascetics' forest is a much-desired inheritance! You 6.40 know about those wives of eminent Shakyas who go forth for liberty's sake—most of them observe a vow of chastity as though it were a passionate promise, and make their homes like ascetics' groves.

Had your husband been seduced by another woman's better looks and character, then you could let your tears run freely. What spirited and beautiful woman with a wealth of good qualities would not shed tears when her heart was broken? Or had he met with some accident (and may that sort of thing never happen) then yes, tears! For no greater tragedy befalls a nobly-born woman whose husband is for her a god. But now he is following the *dharma*, light-hearted with happiness, easy in himself, well-placed for a good result, with no accident in sight, and free from longing! Why are you distressed and weeping at this joyful time?”

Tenderly she said this, and more besides, but Súdari still could not contain herself. Then another woman told her something in confidence which better pleased her mind and which fitted the circumstance:

6.45 «bravīmi satyaṃ su|viniścitaṃ me
 prāptaṃ priyaṃ drakṣyasi śīghraṃ eva;
 tvayā vinā sthāsyati tatra n' āsau
 sattv'āśrayaś cetanay" ēva hīnaḥ.
 aṅke 'pi lakṣmyā na sa nirvṛtaḥ syāt*
 tvaṃ tasya pārśve yadi tatra na syāḥ;
 āpatsu kṛcchrāsv api c' āgatāsu
 tvāṃ paśyatas tasya bhaven na duḥkham.
 tvaṃ nirvṛtiṃ gaccha, niyaccha bāṣpaṃ,
 tapt'āśru|mokṣāt parirakṣa cakṣuḥ.
 yas tasya bhāvas tvayi yaś ca rāgo
 na raṃsyate tvad|virahāt sa dharme.
 syād atra n' āsau kula|sattva|yogāt
 kāṣāyam ādāya vihāsyat' īti;
 an|ātman" ādāya gr̥h'|ōnmukhasya,
 punar vimoktuṃ ka iv' āsti doṣaḥ?»
 iti yuvati|janena sāntvyamānā
 hr̥ta|hr̥dayā ramaṇena Sundarī sā
 Dramiḍam abhimukhī pur" ēva Rambhā
 kṣitim agamat parivārit" āpsarobhiḥ.

Saundaranande mahā|kāvyē Bhāryā|vilāpo nāma
 ṣaṣṭhaḥ sargaḥ.

“You’ll soon see your husband come back; he can’t stay 6.45
 there without you, any more than a living creature exists
 without consciousness. I am absolutely convinced of the
 truth of this. Even in the lap of luxury he wouldn’t be happy
 without you there at his side; even in awful situations, he
 wouldn’t suffer if you filled his gaze. Calm down, stop cry-
 ing, spare your eyes the release of hot tears. His feelings
 for you and his passion are such that he will find no plea-
 sure in the *dharma* while separated from you. One might
 think that the combination of his noble birth and strength
 of character would not permit him to relinquish the ochre
 robe once he had put it on; but he put it on unwillingly,
 hoping for home, so what’s wrong with giving it up again?”

And being comforted in this way by her young attendants
 at the time when her heart was stolen away by her lover,
 Súdari went into her palace, just as Rambha was once
 tended by the *ápsarases* when she came to earth yearning
 for Drámida.

End of Canto 6: His Wife's Lament.

CANTO 7
NANDA'S LAMENT

7.1 **L** INĠAM TATAḤ śāstr|vidhi|pradiṣṭam
 gātreṇa bibhran na tu cetasā tat,
 bhāryā|gatair eva mano|vitarkair
 jehrīyamāṇo na nananda Nandaḥ.
 sa puṣpa|māsasya ca puṣpa|lakṣmyā
 sarv'|âbhisāreṇa ca puṣpa|ketoh,
 yānīya|bhāvena ca yauvanasya
 vihāra|saṁstho na śamaṁ jagāma.
 sthitaḥ sa dīnaḥ sahakāra|vīthyām
 ālīna|saṁmūrchita|ṣaṭpadāyām,
 bhr̥saṁ jajr̥mbhe yuga|dīrgha|bāhur
 dhyātvā priyām cāpam iv' ācakarṣa.
 sa pītaka|kṣodam iva pratīcchamś
 cūta|drumebhyas tanu|puṣpa|varṣam,
 dīrgham niśāśvāsa vicintya bhāryām,
 nava|graho nāga iv' āvaruddhaḥ.

7.5 śokasya hartā śaraṇ'|āgatānām
 śokasya kartā pratigarvitānām;
 aśokam ālambya sa jāta|śokaḥ
 priyām priy'|âśoka|vanām śuśoca.
 priyām priyāyāḥ pratanuṁ priyaṅguṁ
 niśāmya bhītām iva niṣpatantīm,
 sasmāra tām aśru|mukhīm sa|bāṣpaḥ
 priyām priyaṅgu|prasav'|âvadātām.

NANDA KNEW no gladness; he bore the signs ordained by 7.1
the teacher on his body, but not in his heart, and was
discomfited by conjectures about his wife. With the flowery
riches of the month of flowers, with all the assaults of the
flower-bannered god,* and with the emotions habitual in
the young, he lived in a monastery, but found no peace.
Wretched, he stood under a row of mango-trees that were
thick with settling bees. Long-armed as a chariot yoke, he
contemplated his lover and stretched vigorously, as though
drawing a bow. Receiving from the mango trees a rain of tiny
flowers like saffron powder, he thought of his wife and gave
a heavy sigh, like a newly-caught elephant in confinement.

He had removed grief from those who sought his pro- 7.5
tection, he had inflicted grief on the proud; now, leaning
against an *ashóka* tree, grief rose up in him, and he grieved
for his wife, who was so fond of an *ashóka* grove. When he
noticed a delicate *priyángu* creeper bashfully shying away,
another plant beloved by his beloved, he recalled her tearful
face pale as the *priyángu* blossom, and wept.

puṣp'âvanaddhe tilaka|drumasya
 dṛṣṭv" ânyapuṣṭām śikhare nivīṣṭām,
 saṃkalpayām āsa śikhām priyāyāḥ
 śukl'âṃśuke 'ṭṭālam apāśritāyāḥ.
 latām praphullām atimuktakasya
 cūtasya pārśve parirabhya jātām
 niśāmya cintām agamat «kad" âivaṃ
 śliṣṭā bhaven mām api Sundar" îti?»
 puṣpaiḥ karālā api nāga|vrkṣā
 dāntaiḥ samudgair iva hema|garbhaiḥ,
 kāntāra|vrkṣā iva duḥkhitasya
 na cakṣur ācikṣipur asya tatra.

7.10 gandham vasanto 'pi ca gandhaparṇā
 gandharva|veśyā iva gandhapūrṇāḥ,
 tasy' ânya|cittasya śug|ātmakasya
 ghrāṇam na jahrur hrdayam pratepuḥ.
 saṃrakta|kaṇṭhaiś ca vinīla|kaṇṭhais,
 tuṣṭaiḥ prahrṣṭair api c' ânyapuṣṭaiḥ,
 lelihyamānaiś ca madhu dvirephaiḥ,
 svanad vanam tasya mano nunoda.
 sa tatra bhāry"âraṇi|sambhavena
 vitarka|dhūmena tamaḥ|śikhena,
 kām'âgnin" ântar|hr̥di dahyamāno
 vihāya dhairyam vilalāpa tat tat:
 «ady' âvagacchāmi su|duṣkaram te
 cakruḥ kariṣyanti ca kurvate ca
 tyaktvā priyām aśru|mukhīm tapo ye
 ceruś cariṣyanti caranti c' âiva.
 tāvad dṛḍham bandhanam asti loke
 na dāravam tāntavam āyasam vā

Seeing a cuckoo alighting on the flower-decked top of a *tílaka* tree, he imagined it as a lock of his darling's hair against her white tunic as she leant from the palace. Next he noticed a cheerful *atimúktaka* creeper which had grown up entwined around the mango-tree at its side, and he thought "When will Súndari hold me like that?"

Though the orange trees bristled with buds that seemed like gold-filled ivory caskets, they did not draw Nanda's despairing eye, any more than if they had been trees in a wasteland. The *gandha-parna* trees, though scented and 7.10
fragrant like a *gandhárva*'s geisha, failed to win his sense of smell but made his heart burn, for his mind was elsewhere and his entire being grieved. His mind was repelled by the forest as it resounded with the passionate calls of the peacocks, the thrilling cheer of the cuckoo, and the bees sipping at honey. Burning in his heart with the fire of passion which arose from his wife as the firestick, which had his fancies as smoke and his mental darkness as flames, he put composure aside and lamented in various ways:

"Today I comprehend that men who leave behind their weeping sweethearts to practice asceticism—and those who have done so in the past, and those who will do so in the future—they are doing something very difficult indeed, and so it was in the past and will be in the future. There is no bond in the world, whether of wood, fibre or iron, as solid as this bond—teasing words and a face with fluttering eyes! The former disappear when they are cut or broken, by one's 7.15

yāvad dṛḍham bandhanam etad eva—

mukham cal'ākṣam lalitam ca vākyam!

7.15 chittvā ca bhittvā ca hi yānti tāni

sva|pauruṣāc c' āiva suhr̥d|balāc ca,

jñānāc ca raukṣyāc ca vinā vimoktum

na śakyate sneha|mayas tu pāśaḥ.

jñānam na me tac ca śamāya yat syān

na c' āsti raukṣyam karuṇ'|ātmako 'smi.

kām'|ātmakaś c' āsmi guruś ca Buddhah;

sthito 'ntare cakra|gater iv' āsmi!

aham gr̥h̥tv" āpi hi bhikṣu|liṅgam

bhrāt'|ṛṣiṇā dvir guruṇ" ānuśiṣṭaḥ;

sarvāsv avasthāsu labhe na śāntim,

priyā|viyogād iva cakravākaḥ.

ady' āpi tan me hṛdi vartate ca

yad darpaṇe vyākulite mayā sā

kṛt'|ānṛta|krodhakam abravīn mām

«katham kṛto 's' iti!» śaṭham hasantī.

yath" «āiṣy an|āśyāna|viśeṣakāyām

may' iti» yan mām avadac ca s'|āśru

pāriplav'|ākṣeṇa mukhena bālā—

tan me vaco 'dy' āpi mano ruṇaddhi.

7.20 baddhv" āsanam parvata|nirjhara|sthaḥ

svastho yathā dhyāyati bhikṣur eṣaḥ,

saktaḥ kva cin n' āham iv' āiṣa nūnam;

śāntas tathā tṛpta iv' ōpaviṣṭaḥ.

pum̐s|kokilānām a|vicintya ghoṣam

vasanta|lakṣyām a|vicārya cakṣuḥ,

śāstram yath" ābhyasyati c' āiva yuktaḥ

śanke priy" ākarṣati n' āsya cetāḥ.

own force or the strength of friends, but the snare of love cannot be undone without knowledge and cruelty. That knowledge which might make for peace I do not have, nor, being compassionate by nature, can I be cruel. I am naturally passionate, yet the Buddha is my guru; I am as if fixed to a turning wheel!

I have accepted the guise of a monk, and I am taught twice over by a guru, my brother the seer;* even so, I cannot find peace under any circumstances, like a *chakra-vaka* bird separated from its mate. Even now that incident keeps churning in my mind, when I blew on her mirror, and she, making a show of anger, laughed roguishly and said to me 'What are you doing?' The words that the lass spoke to me, her eyes brimming with tears—'Hurry back before my *vishéshaka* dries!'—those words lock up my mind even now.

This monk who meditates at ease beside the mountain waterfall, his posture controlled, can hardly be as attached to someone as I am; that's why he sits calmly, as though quite content. As he is concentrating so attentively on the teachings, ignoring the call of the cuckoos and without his eye straying over the glories of spring, it is unlikely that a loved one is tugging at his heart. All credit to him for being firm in his purpose, who has turned back curiosity and pride, who is peaceful in himself, and whose mind is turned inward! He walks up and down without eager longings when beholding the lotus-decked water and the flowering forest

asmai namo 'stu sthira|niścayāya
 nivṛtta|kautūhala|vismayāya
 śānt'|ātmane 'ntar|gata|mānasāya
 caṃkramyamāṇāya nir|utsukāya,
 nirīkṣamāṇāya jalaṃ sa|padmaṃ
 vanaṃ ca phullaṃ parapuṣṭa|juṣṭam!
 kasy' āsti dhairyaṃ nava|yauvanasya
 māse madhau dharma|sapatna|bhūte?
 bhāvena garveṇa gatena lakṣmyā
 smitena kopena madena vāgbhiḥ
 jahruḥ striyo deva|nr̥pa'|r̥ṣi|saṃghān.
 kasmādd hi n' āsmaḍ|vidham ākṣipeyuh?

7.25 kām'|ābhibhūto hi Hiraṇyaretāḥ
 Svāhāṃ siṣeve Maghavān Ahalyām
 sattvena sargeṇa ca tena hīnaḥ
 strī|nirjitaḥ kiṃ bata mānuṣo 'ham!
 Sūryaḥ Saraṇyūṃ prati jāta|rāgas
 tat|prītaye taṣṭa iti śrutaṃ naḥ
 yām aśva|bhūto 'śva|vadhūṃ sametya
 yato 'śvinau tau janayāṃ babhūva.
 strī|kāraṇaṃ vaira|viṣakta|buddhyor
 Vaivasvat'|Āgnyoś calit'|ātma|dhr̥tyoḥ,
 bahūni varṣāṇi babhūva yuddhaṃ,
 kaḥ strī|nimittaṃ na caled ih' ānyaḥ?
 bheje śvapākīṃ munir Akṣamālāṃ
 kāmād Vasiṣṭhaś ca sa sad|variṣṭhaḥ
 yasyāṃ vivasvān iva bhū|jal'|ādaḥ
 sutāḥ prasūto 'sya Kapiñjalādaḥ.
 Parāśaraḥ śāpa|śaras tatha" r̥ṣiḥ
 Kālīṃ siṣeve jhaṣa|garbha|yonim,

visited by cuckoos! Who, in the prime of his youth, could show such fortitude in the *dharma*-countering months of spring?

The temperament, disdain, gait, charm, smiles, temper, wantoness and voices of women have entranced hosts of divine and royal seers. How could they not overpower a chap like me? For overwhelmed by desire, Hiránya·retas made love to Svaha and Indra to Ahálya. So it is natural that I, who am only human and lacking their courage and resolve, should be bowled over by a woman! Legend has it that the Sun, roused to passion for Sarányu, was reduced in brilliance to allow pleasure with her. He became a stallion to mate with her as a mare, whereby the two Ashvins were conceived. Vaivásvata and Agni were shaken from self-control because of women, and with their minds fixed on enmity fought each other for many years. What other man on earth would not be moved by a woman? 7.25

It was through desire that the sage Vasíshttha, best of the good, took up with the low-caste Aksha·mala, and on her he begot a son, Kapinjaláda, who consumed earth and water like the sun. In the same way the seer Paráshara, who has curses as weapons, made love with Kali, born of a fish's womb. She bore him a son, the venerable Dvaipáyana, who divided up the Vedas. And Dvaipáyana, though oriented to the *dharma*, enjoyed a prostitute in Kashi, and he was struck 7.30

suto 'sya yasyām suṣuve mah" | ātmā
Dvaipāyano veda | vibhāga | kartā.

- 7.30 Dvaipāyano dharma | parāyaṇaś ca
reme samaṃ Kāśiṣu veśya | vadhvā,
yayā hato 'bhūc cala | nūpureṇa
pādena vidyul | latay" ēva meghaḥ.
tath" Âṅgirā rāga | parīta | cetāḥ
Sarasvatīm Brahma | sutaḥ siṣeve,
Sārasvato yatra suto 'sya jajñe
naṣṭasya vedasya punaḥ pravaktā.
tathā nṛpa' | rṣer Dilipasya* yajñe
svarga | striyām Kāśyapa āgat' | āsthāḥ
srucam grhītvā sravad ātma | tejaś
cikṣepa vahnāv, Asito yato 'bhūt.
tath" Âṅgado 'ntaṃ tapaso 'pi gatvā
kāma' | ābhibhūto Yamunām agacchat,
dhīmattaram yatra Rathītaram sa
sāraṅga | juṣṭam janayām babhūva.
niśāmya Śāntām nara | deva | kanyām
vane 'pi śānte 'pi ca vartamānaḥ,
cacāla dhairyaṃ munir Ṛṣyaśṛṅgaḥ
śailo mahī | kampa iv' ôcca | śṛṅgaḥ.
7.35 brahma' | rṣi | bhāv' | ārtham apāsyā rājyaṃ
bheje vanam yo viṣayeṣv an | āsthāḥ;
sa Gādhi | jaś c' āpahṛto Ghṛtācyā
samā daś" âikaṃ divasaṃ viveda.

by her foot with its tremulous anklets like a cloud is struck by a twist of lightning. Similarly Ángiras, son of Brahma, had sex with Sarásvati when his mind was encompassed with desire. From her was born their son Sarásvata, who again proclaimed the lost Vedas.

Káshyapa became obsessed with a celestial nymph, and at the sacrifice of the king-seer Dílipa he took the ceremonial ladle and poured his own streaming semen into the fire, from which Ásita arose. Though he had completed his period of asceticism, Ángada too was overcome with desire and slept with Yámuna, with whom he engendered wise Rathítara, friend to the deer. The sage Rishya-shringa, though living at peace in the forest, caught sight of the princess Shanta and fell from stability like a high-peaked mountain in an earthquake. And the son of Gadhini, who had no care for 7.35 sensory experience, rejected his kingdom and retired to the forest to become a brahmin sage; but he became smitten, reckoning ten years with Ghritáchi as a single day.

tath" âiva Kandarpa|śar'|âbhimṛṣṭo

Rambhām prati Sthūlaśirā mumūrcha

yaḥ kāma|roṣ'|ātmatay" ân|apekṣaḥ

śaśāpa tām a|pratigrhyamāṇaḥ.

Pramadvarāyām ca Ruruḥ priyāyām

bhujaṅgamen' âpahṛt|êndriyāyām,

saṁdr̥śya saṁdr̥śya jaghāna sarpān

hriyam na roṣeṇa tapo rarakṣa.

naptā śaś'|âṅkasya yaśo|guṇ'|âṅko

Budhasya sūnur vibudha|prabhāvaḥ,

tath" Ôrvaśīm apsarasam vicintya

rāja'|r̥ṣir unmādam agacchad Aidaḥ.

rakto girer mūrdhani Menakāyām

kām'|ātmakatvāc ca sa Tālajaṅghaḥ

pādena Viśvāvasunā sa|roṣam

vajreṇa hintāla iv' âbhijaghne.

7.40 nāśam gatāyām param'|âṅganāyām

Gaṅgā|jale 'naṅga|parīta|cetāḥ

Jahnuś ca Gaṅgām nṛpatir bhujaḥbhyām

rurodha Maināka iv' ācal'|endrah.

nṛpaś ca Gaṅgā|virahāj jughūrṇa

Gaṅg" |âmbhasā śāla iv' ātta|mūlaḥ,

kula|pradīpaḥ Pratipasya sūnuḥ

śrīmat|tanuḥ Śantanur a|svatantraḥ.

So too did Sthula-shiras, when touched by Kandárpa's dart, lose his senses over Rambha. She refused him and, impetuous in his characteristic lust and fury, he put a curse on her.

When his lover Pramádvara lost her senses because of a snake, Ruru killed all snakes whenever he saw them and in his anger maintained neither his reserve nor his ascetic practices. The son of Budha and Ida was a royal seer, and the grandson of the Moon. He was marked by fame and virtue and had the power of the wise, but thoughts of the *ápsaras* Úrvashi drove him to a frenzy. Essentially lustful, Tala-jangha became besotted with Ménaka on a mountain-top. Vishva-vasu angrily kicked at him with his foot, like a thunderbolt striking a date tree.

When his favorite wife perished in the waters of the 7.40
Ganges, King Jahnu, his mind encompassed by disembodied Kama, dammed up the Ganges with his arms like Maináka lord of the mountains. And King Shántanu son of Prátipa, the light of his family and splendid in appearance, shook uncontrollably when separated from Ganga, like a *shala* tree whose roots are eroded by the waters of the Ganges.

hṛtām ca Saunandakin” ânuśocan
 prāptām iv’ ôrvīm striyam Urvaśīm tām,
 sad|vṛtta|varmā kila Somavarmā
 babhrāma citt’|ôdbhava|bhinna|varmā.
 bhāryām mṛtām c’ ânumamāra rājā
 bhīma|prabhāvo bhuvi Bhīmakaḥ saḥ
 balena Senāka iti prakāśaḥ
 Senā|patir deva iv’ ātta|senāḥ.
 svargaṃ gate bhartari Śantanau ca
 Kālīm jihīṣaṇ Janamejayaḥ saḥ,
 avāpa Bhīṣmāt samavetya mṛtyum
 na tad|gataṃ manmatham utsasarja.
 7.45 śaptaś ca Pāṇḍur Madanena nūnam
 strī|saṅgame mṛtyum avāpsyas’ îti;
 jagāma Mādrīm na maha”|rṣi|śāpād
 asevyā|sevī vimamarśa mṛtyum.
 evaṃ|vidhā deva|nṛpa’|rṣi|saṅghāḥ
 strīṇām vaśam kāma|vaśena jagmuḥ.
 dhiyā ca sāreṇa ca dur|balaḥ san
 priyām a|paśyan kim u viklavo ’ham?
 yāsyāmi tasmād gṛham eva bhūyaḥ
 kāmam kariṣye vidhivat sa|kāmam.
 na hy anya|cittasya cal’|êndriyasya
 liṅgaṃ kṣamaṃ dharma|pathāc cyutasya.
 pāṇau kapālam avadhāya vidhāya maunḍyam
 mānam nidhāya vikṛtaṃ paridhāya vāsaḥ
 yasy’ ôddhavo na dhṛtir asti na śāntir asti—
 citra|pradīpa iva so ’sti ca, n’ âsti c’ âiva.
 yo niḥsrtaś ca na ca niḥsrta|kāma|rāgaḥ
 kāṣāyam udvahati yo na ca niṣ|kaṣāyaḥ,

When Soma-varman's lover Úrvashi was taken over by Saunándaki as though she were conquered terrain, it is said that his armor of good conduct was broken by mind-born Kama and that he roamed about grieving for her. And King Bhímaka, of dread power on earth, was known as Senáka because with his troops he was like the gods' general, the receiver of armies. Yet when his wife died, he died too.

Janam-éjaya wished to marry Kali when her husband Shántanu had gone to heaven. He received death from Bhisma on meeting him in battle, but he never gave up his love for her. And Pandu was cursed by Mádana to die upon intercourse with a woman; but disregarding the death that would result from the seer's curse, he did what he shouldn't have done and slept with Madri. Many such divine and royal seers fell to women's will under the force of lust. I am weak in wisdom and inner strength; how much more despairing am I when I can't see my darling? 7.45

Therefore I will go home again, and make love legitimately, as I please. For the insignia of a monk are inappropriate for one of restless senses, whose mind is elsewhere, and who has slipped from the path of *dharma*. He who has taken the alms-bowl in his hand, who has shaved his head, who has put aside pride and put on different clothing, but who is frivolous and lacking in earnestness and tranquillity—he, like a lamp in a picture, is not really real. And a man who has departed from the household life, but from whom desire and passion have not departed, who wears the earth-hued robe but is not dirt-free, who carries a bowl but has not become a vessel of goodness—though he bears the marks of a monk, such a one is neither monk nor householder.

pātram bibharti ca guṇair na ca pātra|bhūto—
liṅgam vahann api sa n' âiva gr̥hī na bhikṣuḥ.

7.50 na nyāyyam anvayavataḥ parigr̥hya liṅgam
bhūyo vimoktum iti yo 'pi hi me vicāraḥ,
so 'pi praṇāsyati vicintya nr̥pa|pravīrāms
tān ye tapo|vanam apāsyā gr̥hāṇy atīyuh.
Śālv'|âdhipo hi sa|suto 'pi tath" Âmbarīṣo
Rāmo 'ndha eva sa ca Sāmkr̥ti|Rantidevaḥ,
cīrāṇy apāsyā dadhire punar aṁśukāni
cchittvā jaṭās ca kuṭilā mukuṭāni babhruḥ.
tasmād bhikṣ"lārtham mama gurur ito
yāvad eva prayātas
tyaktvā kāṣāyam gr̥ham aham itas
tāvad eva prayāsyē,
pūjyam liṅgam hi skhalita|manaso
bibhrataḥ kliṣṭa|buddher
n' âmutr' ârthaḥ syād upahata|mater
n' âpy ayam jīva|lokaḥ.

Saundaranande mahā|kāvyē Nanda|vilāpo nāma
saptamaḥ sargaḥ.

NANDA'S LAMENT

When I think of those royal heroes who left the ascetics' 7.50
grove behind and went home, I also revise my opinion that
it is not right for a nobly-born man to discard the signs of
a monk once they have been adopted. For the king of the
Shalvas, and his son, likewise Ambarísha, Rama, Andha and
Ranti-déva son of Sánkriti discarded the bark cloth of an
ascetic and put on fine muslin again, and cutting off their
matted locks bore the diadem once more.

So while my guru is away on his alms-round, I will put
aside the ochre robe and go home, for a man bearing the
honored marks of a monk while his thoughts are wavering,
his reasoning impaired and his mind infatuated has no pur-
pose in the next world, nor does he even have this world of
living creatures.

End of Canto 7: Nanda's Lament.

CANTO 8
THE ATTACK ON WOMEN

8.1 **A**THA NANDAM a|dhīra|locanam
gr̥ha|yān'|ôtsukam utsuk'|ôtsukam,
abhigamya śivena cakṣuṣā
śramaṇaḥ kaś cid uvāca maitrayā:
«kim idaṃ mukham aśru|durdinam
hr̥daya|stham vivṛṇoti te tamaḥ?
dhṛtim ehi, niyaccha vikriyām,
na hi bāṣpaś ca śamaś ca śobhate.
dvi|vidhā samudeti vedanā
niyataṃ cetasi deha eva ca;
śruta|vidhy|upacāra|kovidā
dvi|vidhā eva tayoś cikitsakāḥ.
tad iyaṃ yadi kāyikī rujā
bhiṣaje tūrṇam anūnam ucyatām.
vinigr̥hya hi rogam āturo
nacirāt tīvram an|artham ṛcchati.

8.5 atha duḥkham idaṃ mano|mayam,
vada, vakṣyāmi yad atra bheṣajam;
manaso hi rajas|tamasvino
bhiṣajo 'dhyātma|vidaḥ parīkṣakāḥ.
nikhilenā ca satyam ucyatām
yadi vācyam mayi, saumya, manyase;
gatayo vividhā hi cetasām
bahu|guhyāni mad'|ākulāni ca.»

THEN A CERTAIN ascetic with a gracious expression came 8.1
up to Nanda, who with restless eyes was yearning with
the very height of yearning to go home, and he said to him
in a friendly way:

“Why this face clouded with tears, which reveals the dark
ignorance abiding in your heart? Steady yourself, control
your agitation, for tears and tranquillity do not sit well
together. Pain is of two kinds, arising either in the mind
or in the body; and there are two kinds of physician, those
learned in the prescriptions of their religious tradition and
those skilled in medical practice. So if your illness is physical,
tell a doctor all about it straightaway, because a sick man
soon gets worse when he hides his illness. If it is mental 8.5
suffering, tell me, and I will prescribe a remedy for it; for
careful examiners who understand the psyche are doctors
for minds filled with passion and dark ignorance. If you
think you can confide in me, tell me the whole truth, dear
friend, for the minds of men move in various ways, and
contain many secrets that are stirred up by passion.”

iti tena sa coditas tadā
 vyavasāyam pravivakṣur ātmanah,
 avalambya kare kareṇa taṃ
 praviveś' ānyatarad van'|āntaram.
 atha tatra śucau latā|gr̥he
 kusum'|ôdgāriṇi tau niṣedatuḥ
 mṛdubhir mṛdu|mārut'|ēritair
 upagūḍhāv iva bāla|pallavaiḥ.
 sa jagāda tataś cikīrṣitaṃ
 ghana|niśvāsa|gr̥hītaṃ antarā
 śruta|vāg|viśadāya bhikṣave—
 viduṣā pravrajitena dur|vacam:

8.10 «sadṛṣaṃ yadi dharma|cāriṇaḥ
 satataṃ prāṇiṣu maitra|cetasah,
 a|dhṛtau tad* iyaṃ hit'|āiṣitā
 mayi te syāt karuṇ'|ātmanah sataḥ.
 ata eva ca me viśeṣataḥ
 pravivakṣā kṣama|vādini tvayi
 na hi bhāvam imaṃ cal'|ātmane
 kathayeyaṃ bruvate 'py a|sādhave.
 tad idaṃ śṛṇu me samāsato
 na rame dharma|vidhāv ṛte priyām,
 giri|sānuṣu kāmīnīm ṛte
 kṛta|retā iva kiṃnaraś caran.
 vana|vāsa|sukhāt parāṇ|mukhaḥ
 prayiyāsā gr̥ham eva yena me;
 na hi śarma labhe tayā vinā,
 nṛpatir hīna iv' ôttama|śriyā.»

Thus urged, and wishing to speak of his own decision, Nanda clung to his hand with his own and proceeded to a different part of the forest. Here they sat down in a cleared bower of creepers bursting with flowers, so that they seemed embraced by the tender young shoots swaying in the soft breeze. Then, intermittently overcome by deep sighs, he told the monk, who was pure in learning and speech, what he meant to do—hard words for a wise man who has adopted homelessness:

“If it is fitting in a *dharma* practitioner who is always 8.10 well-disposed to living beings, then may this benevolence of yours, who are compassionate and good, be directed towards me in my wavering! That is why I want to talk to you in particular, since you speak with forbearance, for I would not mention my feelings to a bad person with a volatile nature, however eloquent. So listen to this. To be brief, I do not enjoy the prescriptions of *dharma* without my dear girl, but am like a *kinnara*, his semen ready, wandering the mountain plateaux without his lover. I am averse to the pleasures of living in the forest, since I just want to go home; for without her I can find no joy, like a king without his sovereignty.”

atha tasya niśamya tad vacaḥ

priya|bhāry”|âbhimukhasya śocataḥ,

śramaṇaḥ sa śiraḥ prakampayan

nijagād’ ātma|gataṁ śanair idam:

8.15 «kṛpaṇaṁ bata yūtha|lālaso

mahato vyādha|bhayād viniḥsṛtaḥ,

pravivikṣati vāgurāṁ mṛgaś

capalo gīta|raveṇa vañcitaḥ!

vihagaḥ khalu jāla|saṁvṛto

hita|kāmena janena mokṣitaḥ

vicaraṇ phala|puṣpavad vanam

pravivikṣuḥ svayam eva pañjaram!

kalabhaḥ kariṇā khal’ ūddhṛto

bahu|pañkād viṣamān nadī|taṭāt,*

jala|tarṣa|vaśena tām punaḥ

saritaṁ grāhavatīm titīṛṣati!

śaraṇe sa|bhujāṅgame svapan

pratibuddhena pareṇa bodhitaḥ

taruṇaḥ khalu jāta|vibhramaḥ

svayam ugraṁ bhujagaṁ jighṛkṣati!

When he heard these words from the grieving Nanda, who was focused on his beloved wife, the ascetic shook his head and softly said to himself:

“How pitiful that the wayward deer has escaped from the 8.15
great danger posed by the hunter, but now in his longing for the herd is about to leap into the net, fooled by the sound of singing!* Here is a bird that was enmeshed in a net, freed by a well-wisher to glide through the forest of fruit and flowers, now voluntarily trying to get into a cage! Here is a young elephant pulled out of the thick mud at a treacherous riverbank by another elephant, that wants to once more descend into the crocodile-infested river, impelled by its thirst for water! Here is a lad sleeping in a shelter with a snake, who, when woken by a mindful elder, is filled with confusion and tries to grab the fierce snake himself!

mahatā khalu jātavedasā

jvalitād utpatito vana|drumāt,

punar icchatī nīḍa|trṣṇayā

patitum tatra gata|vyatho dvijah!

8.20 a|vaśaḥ khalu kāma|mūrchayā

priyayā śyena|bhayād vinā|kṛtaḥ,

na dhṛtiṃ samupaiti na hriyaṃ

karuṇaṃ jīvati jīva|jīvakah!

a|kṛt'ātmatayā trṣ'ānvito

ghṛṇayā c' āiva dhiyā ca varjitah

aśanaṃ khalu vāntam ātmanā

kṛpaṇaḥ śvā punar attum icchatī!»

iti manmatha|śoka|karṣitaṃ

tam anudhyāya muhur nirīkṣya ca,

śramaṇaḥ sa hit'ābhikāṅkṣayā

guṇavad vākyam uvāca vipriyam:

«a|vicārayataḥ śubh'āśubhaṃ

viṣayeṣv eva nivīṣṭa|cetasah

upapannaṃ a|labdha|cakṣuṣo,

na ratiḥ śreyasi ced bhavet tava.

śravaṇe grahaṇe 'tha dhāraṇe

param'ārth'āvagame manaḥ|śame

a|viṣakta|mateś cal'ātmano

na hi dharme 'bhiratir vidhīyate.

Here is a bird flown away from a forest tree ablaze with a raging fire, that wishes to fly back there, its qualms forgotten in its longing for its nest! Here is a pheasant in a helpless swoon of lust when separated from its mate through fear of a hawk, living in wretchedness and attaining neither resolution nor modesty! Here is a wretched undisciplined dog, full of greed but lacking decency and wisdom, who wants to feed once more on the food he has himself vomited!" 8.20

The ascetic reflected for a while, then looking at Nanda who was torn up with the anguish of passion, he spoke the following unwelcome but excellent words, intended for his benefit:

"You do not discriminate between good and bad, and your mind is encamped among the objects of the senses. You have not properly attained insight, so no pleasure in Excellence could be yours. For joy in *dharma* is not vouchsafed to a volatile man whose thoughts are not fastened to mental peace, nor to hearing, absorbing, retaining and understanding the supreme truth.

- 8.25 viṣayeṣu tu doṣa|darśinaḥ
 parituṣṭasya śucer a|māninaḥ
 śama|karmasu yukta|cetasah
 kṛta|buddher na ratir na vidyate.
 ramate tṛṣṭito dhana|śriyā
 ramate kāma|sukhena bālīśah
 ramate praśamena sajjanaḥ
 paribhogān paribhūya vidyayā.
 api ca prathitasya dhīmataḥ
 kula|jasy' ārcita|līṅga|dhāriṇah
 sadṛśī na gṛhāya cetanā,
 praṇatir vāyu|vaśād girer iva.
 sprhayet para|saṃśritāya yaḥ
 paribhūy' ātma|vaśaṃ sva|tantratām
 upaśānti|pathe śive sthitaḥ
 sprhayed doṣavate gṛhāya saḥ.
 vyasan'|ābhihato yathā viśet
 parimuktaḥ punar eva bandhanam,
 samupetya vanaṃ tathā punar
 gṛha|saṃjñam mṛgayeta bandhanam.
- 8.30 puruṣaś ca vihāya yaḥ kalim
 punar icchet kalim eva sevitum,
 sa vihāya bhajeta bālīśah
 kali|bhūtām a|jit'|ēndriyaḥ priyām.

Yet no joy is inaccessible to a determined man who sees 8.25
 the flaws in sensory experience, who is contented, pure, unconceited, and who has enjoined his mind to actions which make for peace. A greedy man delights in the luxuries of wealth, a childish man delights in sensual pleasures, but a good man delights in tranquillity and and overcomes physical enjoyments through his wisdom.

What is more, when a well-born, wise and respected man wears the honored robes, his mind does not incline to life at home, any more than a mountain bends from the force of the wind. It's the man who scorns self-reliance and independence and who craves the support of another person who would yearn for home, with all its defects, even when standing on the blessed path that leads to peace.

Were a man to again chase the bondage known as 'home' after he has come to the forest, it would be as if a released prisoner were to return to prison when misfortune strikes. Only a man who renounces strife and then wishes to engage 8.30
 in it again would be foolish enough to leave his wife who is all strife, and then with unruly senses seek her out.

sa|viṣā iva saṁśritā latāḥ,

parimṛṣṭā iva s'ôragā guhāḥ,

vivṛtā iva c' âsayo dhṛtā,

vyasan'|ântā hi bhavanti yoṣitaḥ.

pramadāḥ sa|madā mada|pradāḥ;

pramadā vīta|madā bhaya|pradāḥ.

iti doṣa|bhay'|āvahāś ca tāḥ

katham arhanti niṣevanam nu tāḥ?

sva|janaḥ sva|janena bhidyate

suhṛdaś c' âpi suhṛj|janena yat

para|doṣa|vicakṣaṇāḥ śaṭhās

tad an|āryāḥ pracaranti yoṣitaḥ.

kula|jāḥ kṛpaṇī|bhavanti yad

yad a|yuktaṁ pracaranti sāhasam

praviśanti ca yac camū|mukhaṁ

rabhasās—tatra nimittam aṅganāḥ.

8.35 vacanena haranti valgunā

niśitena praharanti cetasā.

madhu tiṣṭhati vāci yoṣitām

hṛdaye hālahalam mahad viṣam.

THE ATTACK ON WOMEN

Like creepers poisonous to the touch, like scoured caves still harboring snakes, like unsheathed swords held in the hand, women are ruinous in the end. When women want sex they arouse lust; when women don't want sex they bring danger. In what way are they worthy of attention, since they bring vice and danger?

Women behave ignobly, maliciously spying out the weaknesses of others, such that kinsman is set against kinsman and friend against friend. When nobly-born men become destitute, when they behave improperly and rashly, when they recklessly place themselves in the forefront of an army—it is because of women. They enthrall with their charming talk, and attack with their sharp minds. Women's speech is honeyed but there is the deadliest poison in their hearts.

pradahan dahano 'pi gr̥hyate,

vi|śarīraḥ pavano 'pi gr̥hyate,

kupito bhujago 'pi gr̥hyate—

pramadānām tu mano na gr̥hyate.

na vapur vimṛśanti na śriyam

na matim n' âpi kulaṃ na vikramam;

praharanty a|viśeṣataḥ striyaḥ

sarito grāha|kul'|â|kulā iva.

na vaco madhuraṃ na lālanam

smarati strī na ca sauhṛdam kvacit;

kalitā vanit" âiva cañcalā

tad ih' âriṣv iva n' âvalambyate.

a|dadatsu bhavanti narma|dāḥ

pradadatsu praviśanti vibhramam;

praṇateṣu bhavanti garvitāḥ

pramadās tṛptatarās ca māniṣu;

8.40 guṇavatsu caranti bhartṛvad

guṇa|hīneṣu caranti putravat;

dhanavatsu caranti tṛṣṇayā

dhana|hīneṣu caranty avajñayā.

THE ATTACK ON WOMEN

One can grasp a blazing fire, one can grasp the bodiless wind, one can grasp an angry snake—but one cannot grasp the female mind. Women have no regard for handsome looks, wealth, intelligence, lineage or valor; like hordes of crocodiles in a river, they attack without discrimination. A woman never remembers sweet words, caresses or affection. Even when coaxed a woman is flighty, so depend on her no more than you would on your enemies.

Women flirt with those who give them nothing, but become restless with generous men; they are disdainful of humble men, and highly satisfied with grandiloquent men; they lord it over virtuous men like husbands, and submit like children to the wicked; they are covetous of the rich and contemptuous of the poor.

viṣayād viṣay'ântaram gatā

pracaraty eva yath" āhṛt" âpi gauḥ,
an|avekṣita|pūrva|sauhrdā

ramate 'nyatra gatā tath" âṅganā.
praviśanty api hi striyaś citām

anubadhnanty api mukta|jīvitāḥ,
api bibhrati n' âiva yantraṇā

na tu bhāvena vahanti sauhrdam.
ramayanti patīn katham cana

pramadā yāḥ pati|devatāḥ kva cit,
cala|cittatayā sahasraśo

ramayante hṛdayam svam eva tāḥ.

śvapacam kila Senajit|sutā

cakame Mīnaripuṃ Kumudvatī
mṛga|rājam atho Br̥hadrathā;
pramadānām a|gatir na vidyate.

8.45 Kuru|Haihaya|Vṛṣṇi|vaṃśa|jā

bahu|māyā|kavaco 'tha Śambarah
munir Ugratapās ca Gautamah
samavāpur vanit"ôddhatam rajah.

a|kr̥ta|jñam an|āryam a|sthiram

vanitānām idam īdr̥sam manah.
katham arhati tāsū paṇḍito

hṛdayam sañjayitum cal'|ātmasu?

Just as a cow, even when herded, goes grazing from one field to another, so will a woman move on to take her pleasure elsewhere, disregarding any previous attachment. For though they enter their husbands' funeral fires, though they stick by their husbands even at the cost of their lives, women cannot bear pain and show no affection in their demeanor. Women who sometimes please their husbands in some ways, treating them as gods, please their own hearts a thousand times more with their inconsistency.

They say that Sénajit's daughter slept with an outcaste, Kumúdvati with Mina·ripu and Brihad·ratha with a lion; there is nothing a woman will not do. Sons of the families of 8.45 Kuru, Háihaya and Vrishni, as well as Shámbara who wore armor of powerful magic, and the sage Ugra·tapas Gáutama, all encountered the dust of passion stirred up by women. This is the sort of mind that women have—ungrateful, ignoble, unsteady. How could a wise man fasten his heart to such fickle creatures?

atha sūkṣmam atidvay'â|śivam
 laghu tāsām hr̥dayam na paśyasi!
 kim u kāyam a|sad|gr̥ham sravad
 vanitānām a|śucim na paśyasi?
 yad ahany ahani pradhāvanair
 vasanaiś c' ābharaṇaiś ca saṃskṛtam
 a|śubham tamas" āvṛt' |ēkṣaṇaḥ
 śubhato gacchasi; n' āvagacchasi.
 atha vā samavaiṣi tat|tanūm
 a|śubhām tvam na tu saṃvid asti te,
 surabhim vidadhāsi hi kriyām
 a|śuces tat|prabhavasya śāntaye.

8.50 anulepanam añjanam srajo
 maṇi|muktā|tapanīyam aṃśukam—
 yadi sādhu, kim atra yoṣitām?
 sahajam tāsū vicīyatām śuci:
 mala|pañka|dharā dig|ambarā
 prakṛti|sthair nakha|danta|romabhiḥ
 yadi sā tava Sundarī bhaven
 niyatam te 'dya na sundarī bhavet.
 sravatīm a|śucim spr̥sec ca kaḥ
 sa|ghṛṇo jarjara|bhāṇḍavat striyam
 yadi kevalayā tvac" āvṛtā
 na bhaven makṣika|pattrā|mātrayā?
 tvaca|veṣṭitam asthi|pañjaram
 yadi kāyam samavaiṣi yoṣitām,
 madanena ca kṛṣyase balād,
 a|ghṛṇaḥ khalv a|dhṛtiś ca manmathaḥ!
 śubhatām a|śubheṣu kalpayan
 nakha|danta|tvaca|keśa|romasu

So, you don't see that women's hearts are cunning, utterly duplicitous, pernicious and superficial! Do you at least see that their bodies are dirty, oozing, houses of vice? The repulsiveness adorned day by day with cleansing, clothing and decoration you, with your sight veiled by dark ignorance, perceive as attractive; you fail to understand. Or perhaps you know in theory that their bodies are impure, but lack full comprehension, for you are engaged in a fragrant task to allay the foulness they produce. Ointments, cosmetics, garlands, jewels, pearls and gold, fine silks—if these are good, what have they to do with women? Let's analyze their inherent purity: 8.50

If your Súdari were naked, covered only by dust and mud, with her nails, teeth and hair in their natural state, she definitely wouldn't be beautiful Súdari for you then. What sensitive man would touch a woman, leaking and unclean like an old box, if she were not covered in skin, thin as a fly's wing though it is? If you know in theory that women's bodies are cages of bone wrapped round with skin, but are still strongly moved by lust, then Passion must indeed lack delicacy and constancy! You are imagining a pure beauty in impure nails, teeth, skin and long hair. You blind fool, can't you see the natural state of women and what they come from? So understand women to be especially flawed in mind and body, and use the strength of this recollection to hold back your roving mind which longs for home! 8.55

a|vicakṣaṇa kiṃ na paśyasi
prakṛtiṃ ca prabhavaṃ ca yoṣitām?

8.55 tad avetya manaḥ|śarīrayor
vanitā doṣavatīr viśeṣataḥ,
capalaṃ bhavan'|ôtsukaṃ manaḥ
pratisaṃkhyāna|balena vāryatām!
śrutavān matimān kul'|ôdgataḥ
paramasya praśamasya bhājanam;
upagamyā yathā tathā punar
na hi bhettuṃ niyamam tvam arhasi.
abhijana|mahato manasvinaḥ
priya|yaśaso bahu|mānam icchataḥ
nidhanam api varam sthir'|ātmanaś
cyuta|vinayasya na c' âiva jīvitam.
baddhvā yathā hi kavacaṃ pragṛhīta|cāpo
nindyo bhavaty apasṛtaḥ samarād ratha|sthaḥ,
bhaikṣākam abhyupagataḥ parigrhya liṅgam
nindyas tathā bhavati kāma|hṛt'|êndriy'|âśvaḥ.
hāsyō yathā ca param'|ābharan'|âmbara|srag
bhaikṣaṃ caran dhṛta|dhanuś cala|citta|mauliḥ,
vairūpyam abhyupagataḥ para|piṇḍa|bhojī
hāsyas tathā gr̥ha|sukh'|âbhimukhaḥ sa|tr̥ṣṇaḥ.

8.60 yathā sv|annaṃ bhuktvā
parama|śayanīye 'pi śayito
varāho nirmuktaḥ
punar a|śuci dhāvet paricitam,
tathā śreyah śṛṇvan
praśama|sukham āsvādya guṇavad
vanam śāntam hitvā
gr̥ham abhilaṣet kāma|tr̥ṣitaḥ.

You are learned, you are intelligent, you are nobly-born, you are a worthy recipient of supreme peace; as such you mustn't in any way break the observances which you have undertaken. Better death for a nobly-born man, firm in himself and sound of mind, holding his reputation dear and wishing to be respected, than life for one whose discipline has slipped.

When a man has donned armor, has his bow at the ready and stands in his chariot, it is shameful for him to retreat from the field of battle. Likewise it is shameful for a man who has adopted mendicancy and accepted the robes of a monk to allow the horses of his senses to run away with desire. And just as it is ridiculous to practice mendicancy decked in the finest ornaments, clothes and garlands, holding a bow and with one's head full of frivolities, likewise it is ridiculous to consent to the drab robes and to eat the almsfood of others while thirstily longing for domestic pleasures.

Just as a boar would return to his dunghill when set free, 8.60
though he had been fed with good food and had slept on the finest bedding, so would a man thirsty for passion yearn to abandon the peaceful forest and go home, though he had learned of Excellence and had sipped the bliss of peace. Just as a firebrand with wind-fanned flames burns the hand that bears it, just as a snake in a rush of fury bites the foot that steps on it, just as a tiger attacks, though captured as a cub and reared in your house, just so does cohabiting with a woman cause all manner of ill.

yath" ôlkā hasta|sthā
 dahati pavana|prerita|śikhā,
 yathā pād'|ākrānto
 daśati bhujagaḥ krodha|rabhasaḥ,
 yathā hanti vyāghraḥ
 śīsur api gr̥hīto gr̥ha|gataḥ,
 tathā strī|saṃsargo
 bahu|vidham an|arthāya bhavati.
 tad vijñāya manaḥ|śarīra|niyatān
 nārīṣu doṣān imān;
 matvā kāma|sukhaṃ nadī|jala|calaṃ
 kleśāya śokāya ca;
 dr̥ṣṭvā dur|balam āma|pātra|sadr̥śaṃ
 mr̥ty'|ûpasr̥ṣṭaṃ jagat—
 nirmokṣāya kuruṣva buddhim a|tulām,
 utkaṇṭhituṃ n' ârhasi!»

Saundaranande mahā|kāvyē Strī|vighāto nām' âṣṭamaḥ sargaḥ.

THE ATTACK ON WOMEN

So be cognizant of these defects that pertain to women's minds and bodies; understand that pleasure from passion flows away like the waters of a river and makes for defilement and sadness; observe that the world, flimsy as an unfired pot, is in the grip of death—make the peerless decision for freedom, and yearn no more!”

End of Canto 8: The Attack on Women.

CANTO 9
THE DENUNCIATION OF INFATUATION

- 9.1 **A** TH' ÂIVAM ukto 'pi sa tena bhikṣuṇā
 jagāma n' âiv' ôpaśamaṃ priyāṃ prati;
 tathā hi tām eva tadā sa cintayan
 na tasya śuśrāva viśaṃjñavad vacaḥ.
 yathā hi vaidyasya cikīrṣataḥ śivaṃ
 vaco na gr̥hṇāti mumūrṣur āturaḥ,
 tath" âiva matto bala|rūpa|yauvanair
 hitaṃ na jagrāha sa tasya tad vacaḥ.
 na c' âtra citraṃ yadi rāga|pāpmanā
 mano 'bhibhūyeta tamo|vṛt'|ātmanaḥ
 narasya pāpmā hi tadā nivartate
 yadā bhavaty anta|gataṃ tamas tanu.
 tatas tath" ākṣiptam avekṣya taṃ tadā
 balena rūpeṇa ca yauvanena ca,
 gr̥ha|prayāṇaṃ prati ca vyavasthitaṃ,
 śaśāsa Nandaṃ śramaṇaḥ sa śāntaye:
- 9.5 «balaṃ ca rūpaṃ ca navaṃ ca yauvanaṃ
 tath" âvagacchāmi yath" âvagacchasi;
 ahaṃ tv idaṃ te trayam a|vyavasthitaṃ
 yath" âvabuddho na tath" âvabudhyase.
 idaṃ hi rog'|āyatanam jar"|â|vaśam
 nadī|taṭ'|ânokahavac cal'|â|calam,
 na vetsi dehaṃ jala|phena|durbalaṃ
 bala|sthatām ātmani yena manyase.
 yad" ânna|pān'|āsana|yāna|karmaṇām
 a|sevanād apy ati|sevanād api
 śarīram āsanna|vipatti dṛśyate.
 bale 'bhimānas tava kena hetunā?
 him'|ātapa|vyādhi|jarā|kṣud|ādibhir
 yad" âpy an|arthair upanīyate jagat

THOUGH THE monk spoke to him in this manner, Nanda 9.1
found no peace as far as his sweetheart was concerned; he thought of her so much that, like an unconscious man, he didn't hear a word he said. Just as a sick and dying man takes no notice of the beneficent words of the doctor who wishes to treat him, so Nanda, intoxicated with his physical fitness, good looks and youthfulness, took no notice of his well-intentioned words. It is hardly surprising that the mind of one cloaked in dark ignorance should be overwhelmed by lustful inclinations, for man's perversity will come to a halt only when his ignorance is attenuated and comes to an end. Then, observing him to be caught up with his own physical fitness, good looks and youthfulness, and preparing to go home, the ascetic rebuked Nanda in order to calm him down:

"I am aware, just as you are aware, of your bodily strength, 9.5
beauty and fresh youth; but I understand, as you do not, that these three are impermanent. You think bodily strength will endure in you because you do not comprehend that the body is the living quarters of disease, helpless before old age, as loose as a tree on a riverbank, fragile as a water-bubble. The body is obviously close to failing, either from neglecting the activities of eating, drinking, resting and exercising or from over-indulging in them. Why then are you so proud of your physical fitness?

You, body-proud, what are you thinking as you travel towards ruin? The world is pulled in by misfortune—cold, heat, sickness, old age and hunger—just as water in the hot

- jalaṃ śucau māsa iv' ârka|raśmibhiḥ,
 kṣayaṃ vrajan kiṃ bala|dr̥pto manyase?
 tvag|asthi|māṃsa|kṣataj'|ātmakam yadā
 śarīram āhāra|vaśena tiṣṭhati,
 ajasram ārtam satata|pratikriyam,
 bal'|ānvito 'sm' iti katham vihanase?
 9.10 yathā ghaṭam mṛn|mayam āmam āśrito
 naras titīrṣet kṣubhitam mah"ārṇavam;
 samucchrayam tadvad a|sāram udvahan
 balam vyavasyed viṣay'|ārtham udyataḥ.
 śarīram āmād api mṛn|mayād ghaṭād
 idaṃ tu niḥ|sāratamam matam mama,
 ciraṃ hi tiṣṭhed vidhivad dhṛto ghaṭaḥ
 samucchrayo 'yam su|dhṛto 'pi bhidyate.
 yad" āmbu|bhū|vāyv|analās ca dhātavaḥ
 sadā viruddhā viṣamā iv' ôragāḥ,
 bhavanty an|arthāya śarīram āśritāḥ,
 katham balam roga|vidho vyavasyasi?
 prayānti mantraiḥ praśamam bhujaṃgamā
 na mantra|sādhyās tu bhavanti dhātavaḥ.
 kva cic ca kam cic ca daśanti pannagāḥ
 sadā ca sarvam ca tudanti dhātavaḥ.
 idaṃ hi śayy"|āsana|pāna|bhojanair
 guṇaiḥ śarīram ciraṃ apy avekṣitam,
 na marṣayaty ekam api vyatikramam
 yato mah"|āśīviṣavat prakupyati.
 9.15 yadā him'|ārto jvalanam niṣevate;
 himam nidāgh'|ābhihato 'bhikāṅkṣati;
 kṣudh"|ānvito 'nnam, salilam tṛṣ"|ānvito.
 balam kutaḥ kiṃ ca katham ca kasya ca?

season is absorbed by the rays of the sun. The body is made of skin, bones, flesh and blood; it subsists only through dependence on food. It is perpetually afflicted and in need of continuous remedial action, so why do you frustrate yourself with your assumption of physical well-being?

A man carries about this sapless excrescence and in his 9.10
longing for sensory experience is persuaded of its robustness; but he is like a man who sets out to cross the rolling ocean in an unbaked earthen pot. In my opinion the body is even more fragile than an unbaked earthen pot, since a pot, when carefully maintained, would last for a long time, but this excrescence will break down even when well-maintained.

And when the elements of water, earth, wind and fire* are always at variance with each other like contrary snakes, and they abide in the body only to do it harm, how can you, the sick type, be so confident of your vitality? Snakes can be soothed by mantras,* but the elements cannot be managed with a mantra. Snakes bite some people under certain circumstances, but the elements strike all people at all times. Though the body be long and carefully tended with good sleeping, resting, drinking and eating habits, it does not excuse even one false move and so becomes irritated like a great poisonous snake.

When you suffer from cold, you seek out warmth; when 9.15
you are tormented by heat, you wish for the cold; you long for food when you are hungry, and for water when you are thirsty. Where is physical robustness, what is it, how is it, whose is it? So, observing that your body is diseased, do not

tad evam ājñāya śarīram āturam

bal'ānvito 'sm' îti na mantum arhasi.

a|sāram a|sv|antam a|niścitam jagaj;

jagaty a|nitye, balam a|vyavasthitam.

kva Kārtavīryasya bal'ābhimāninaḥ

sahasra|bāhor balam Arjunasya tat?

cakarta bāhūn yudhi yasya Bhārgavo

mahānti śṛṅgāṇy aśanir girer iva.

kva tad balam Kaṁsa|vikarṣaṇo Hares

turaṅga|rājasya puṭ'āvabhedinah

yam eka|bāṇena nijaghnivāñ Jarāḥ

kram'āgatā rūpam iv' ōttamam jarā.

Diteḥ sutasy' āmara|roṣa|kāriṇaś

camū|rucer vā Namuceḥ kva tad balam?

yam āhave kruddham iv' āntakam sthitam

jaghāna phen'āvayavena Vāsavaḥ.

9.20 balam Kurūṇām kva ca tat tad" ābhavad

yudhi jvalitvā taras" āujasā ca ye

samit|samiddhā jvalanā iv' ādhvare

hat'āsavo bhasmani paryavasthitāḥ.

ato viditvā bala|vīrya|māninām

bal'ānvitānām avamarditam balam,

jagaj jarā|mṛtyu|vaśam vicārayan

bale 'bhimānam na vidhātum arhasi!

imagine that you are replete with bodily well-being. The world is without substance, uncertain, and bodes ill; and since it is impermanent, the physical realm is unreliable.

Where is the might of thousand-armed Árvjuna Karta-vírya, so proud of his power? Bhárgava cut off his arms in battle as a thunderbolt cuts off a mountain's giant peaks. Where is the strength of Hari who tore apart Kansa and split the jaw of the Horse-King? Jaras struck him down with a single arrow, just as old age eventually strikes down even the rarest beauty. Where is the strength of Námuchi son of Diti, light of the army and provoker of the gods? Furious as death he stood his ground in battle, but Vásava killed him with a morsel of foam. Where is the strength of the 9.20 Kurus at war, blazing with energy and vigor? Like sacrificial fires stoked with fuel, they turned to ashes, their life-breath ended. Therefore recognize that physical capacity is ground down even in mighty men proud of their strength and valor. Reflect on the world under the sway of old age and death, and take no pride in strength!

balam mahad vā yadi vā na manyase,
 kuruṣva yuddham saha tāvad indriyaiḥ.
 jayaś ca te 'tr' āsti mahac ca te balam,
 parājayaś ced vitatham ca te balam;
 tathā hi vīrāḥ puruṣā na te matā
 jayanti ye s' | āśva | ratha | dvipān arīn,
 yathā matā vīratarā manīṣiṇo
 jayanti lolāni ṣaḍ | indriyāṇi ye.
 «aham vapuṣmān!» iti yac ca manyase
 vicakṣaṇam n' ātad. idaṃ ca gr̥hyatām:
 kva tad vapuḥ sā ca vapuṣmatī tanur
 Gadasya Śāmbasya ca Sāraṇasya ca?

9.25 yathā mayūraś cala | citra | candrako
 bibharti rūpaṃ guṇavat svabhāvataḥ,
 śarīra | saṃskāra | guṇād ṛte tathā
 bibharṣi rūpaṃ, yadi rūpavān asi.
 yadi pratīpaṃ vṛṇuyān na vāsaś,
 na śauca | kāle yadi saṃspr̥śed apaḥ,
 mr̥jā | viśeṣaṃ yadi n' ādadīta vā,
 vapur vapuṣman vada kīdṛśaṃ bhavet.
 navam vayaś c' ātma | gataṃ niśāmya yad
 gr̥h' | ōnmukhaṃ te viṣay' | āptaye manaḥ,
 niyaccha tac chaila | nad'' | īray' | ōpamaṃ
 drutaṃ hi gacchaty a | nivarti yauvanam.
 ṛtur vyatītaḥ parivartate punaḥ,
 kṣayaṃ prayātaḥ punar eti candramāḥ,
 gataṃ gataṃ n' āiva tu saṃnivartate
 jalaṃ nadīnām ca nṛṇām ca yauvanam.

Whether or not you think your physical prowess great, make war against your senses. Your victory in that arena would be a great strength, but if defeated, your physical strength is futile; for men who conquer enemies well-equipped with horses, chariots and elephants are not considered as heroic as those thoughtful men who conquer the six roving senses.

And it's not clever to believe 'I am handsome!' Ponder this: where are the fine looks, where are the fine bodies of Gada, Shamba or Sárana? If you are beautiful, then the beauty 9.25 you exhibit must exclude any attractive feature resulting from personal care, just as the peacock with its fluttering, glittering tail carries its beauty naturally. O handsome man, describe what your body would be like if its unpleasant parts were not covered with clothes, if it had no contact with water after excretion, or if it were unbathed. Imagining that green youth is integral to you, your mind turns homeward in the expectation of finding pleasurable sensations. Stop it, for youth, like a coursing mountain stream, flows swiftly and does not return.

The seasons pass and come back again, the moon wanes and waxes again, but gone, gone, never to return are the waters of a river and the youth of a man.

vivarṇita|śmaśru valī|vikuñcitaṃ

viśīrṇa|dantaṃ śithila|bhru niṣ|prabham

yadā mukhaṃ draṅsyasi jarjaraṃ tadā

jar'|âbhibhūto vimado bhaviṣyasi.

9.30 niṣevya pānaṃ madanīyam uttamaṃ

niśā|vivāseṣu cirād vimādyati,

naras tu matto bala|rūpa|yauvanair

na kaś cid a|prāpya jarāṃ vimādyati.

yath" êkṣur atyanta|rasa|prapīḍito

bhuvi praviḍḍho dahanāya śuṣyate,

tathā jarā|yantra|nipīḍitā tanur

nipīta|sārā maraṇāya tiṣṭhati.

yathā hi nṛbhyāṃ karapattraṃ īritaṃ

samucchritaṃ dāru bhinatty an|eka|dhā,

tath" ôcchritaṃ pātayati prajāṃ imām

ahar|niśābhyāṃ upasaṃhitā jarā.

smṛteḥ pramoṣo vapuṣaḥ parābhavo

rateḥ kṣayo vāc|chruti|cakṣuṣāṃ grahaḥ

śramasya yonir bala|vīryayor vadho

jarā|samo n' âsti śarīriṇāṃ ripuḥ.

idaṃ viditvā nidhanasya daiśikaṃ

jar"|âbhidhānaṃ jagato mahad bhayam

«ahaṃ vapuṣmān balavān yuv" êti» vā

na mānam āroḍhum an|āryam arhasi.

When you behold your face grown old—lusterless, lined with wrinkles, with a white mustache, broken teeth and sagging eyebrows—then, beaten by age, you will be free of vanity. A man who drinks hard for days and nights eventu- 9.30
ally sobers up, but a man besotted with his own strength, looks and youth never comes to his senses until he reaches old age. Just as sugar-cane, once all its juice is completely squeezed out, is thrown on the ground to dry it ready for the fire, so does the body, once it has been crushed in the mill of old age and drained of its natural juices, wait to die.

Just as a mighty tree is chopped into segments by two men working a saw, so are these living beings that have risen up toppled by old age in league with day and night. It steals memory, humiliates beauty, ruins sex, seizes speech, hearing and sight, produces fatigue and kills strength and vigor; old age is the matchless enemy of humankind. Acknowledge this great death-indicating danger in the world, known as old age, and do not rise to the ignoble and complacent thought: 'I am lovely, strong and young.'

9.35 ahaṃ mam' êty eva ca rakta|cetasah
 śarīra|saṃjñe tava yaḥ kalau grahaḥ,
 tam utsrj' âivaṃ yadi śāmyatā bhaved,
 bhayaṃ hy ahaṃ c' êti mam' êti c' ārchati.
 yadā śarīre na vaśo 'sti kasya cin
 nirasyamāne vividhair upaplavaiḥ,
 kathaṃ kṣamaṃ vettum ahaṃ mam' êti vā
 śarīra|saṃjñam gr̥ham āpadām idam?
 sa|pannage yaḥ ku|gr̥he sad" â|śucau
 rameta nityaṃ pratisaṃskṛte 'bale,
 sa duṣṭa|dhātāv a|śucau cal'âcale
 rameta kāye viparīta|darśanaḥ.
 yathā prajābhyaḥ ku|nr̥po balād balīn
 haraty a|śeṣaṃ ca na c' âbhirakṣati,
 tath" âiva kāyo vasan'ādi|sādhanaṃ
 haraty aśeṣaṃ ca na c' ânuvartate.
 yathā prarohanti tṛṇāny a|yatnataḥ
 kṣitau prayatnāt tu bhavanti śālayaḥ,
 tath" âiva duḥkhāni bhavanty a|yatnataḥ
 sukhāni yatnena bhavanti vā na vā.

9.40 śarīram ārtam parikaṛṣataś calaṃ
 na c' âsti kiṃ cit param'|ârthataḥ sukham;
 sukham hi duḥkha|pratikāra|sevayā
 sthite ca duḥkhe tanuni vyavasyati.
 yath" ân|apekṣy' âgryam ap' īpsitaṃ sukham
 prabādhate duḥkham upetaṃ aṇv api,
 tath" ân|apekṣy' ātmani duḥkham āgataṃ
 na vidyate kiṃ cana kasya cit sukham.

With 'I' and 'mine' you, passionate-minded, are holding 9.35
on to a faulty conception of the body. Let go of it, if peace is
to come about, for 'I' is dangerous, and 'mine' is calamitous.
Since no one can control a body eroded by adversities of
various kinds, how can it be sensible to suppose that this
body, the abode of ill-boding, is 'I' or 'mine'? Only a man
who is pleased with a flimsy snake-filled hovel, always dirty
and constantly needing repairs, would be perverse enough to
enjoy his unclean fluctuating body with its hostile elements.
Just as a tyrant forcibly takes the full sum of taxes from his
subjects yet fails to protect them, likewise the body takes
in full its provisions such as clothes, yet remains anarchic;
and just as grass grows easily in the soil but rice only with
labor, so unhappiness appears readily but happiness only
with effort, if at all.

There is no real happiness for man, dragging around his 9.40
painful changeable body; but he assumes he will be happy if
he can minimize unhappiness by adopting countermeasures
against sorrow. Just as the advent of even a tiny annoyance
detracts from a great, longed-for pleasure, so no man ex-
periences any happiness oblivious to the suffering that has
befallen him.

śarīram īdṛg bahu|duḥkham a|dhruvaṃ
 phal'ânurodhād atha n' âvagacchasi.
 dravat phalebhyo dhṛti|raśmibhir mano
 nigrhyatām gaur iva śasya|lālasā.
 na kāma|bhogā hi bhavanti tṛptaye
 havīmṣi dīptasya vibhāvasor iva;
 yathā yathā kāma|sukheṣu vartate
 tathā tath" êcchā viṣayeṣu vardhate.
 yathā ca kuṣṭha|vyasanena duḥkhitāḥ
 pratāpanān n' âiva śamaṃ nigacchati,
 tath" êndriy'|ârtheṣv a|jit'êndriyaś caran
 na kāma|bhogair upaśāntim ṛcchati.
 9.45 yathā hi bhaiṣajya|sukh'âbhikāṅkṣayā
 bhajeta rogān na bhajeta tat|kṣayam,*
 tathā śarīre bahu|duḥkha|bhājane
 rameta mohād viṣay'âbhikāṅkṣayā.
 an|artha|kāmaḥ puruṣasya yo janah
 sa tasya śatruḥ kila tena karmaṇā.
 an|artha|mūlā viṣayāś ca kevalā
 nanu praheyā viṣamā yath" ârayaḥ!
 ih' âiva bhūtvā ripavo vadh'|ātmakāḥ
 prayānti kāle puruṣasya mitratām
 paratra c' âiv' êha ca duḥkha|hetavo
 bhavanti kāmā na tu kasya cic chivāḥ.

You don't accept that this is the way the body is—unstable and prone to much suffering—because you like the wages of physical action. Restrain your mind, which chases after results, with the halter of steadfastness, as if it were a corn-loving cow! For the enjoyment of sensuality is never sufficient, like offerings into a blazing fire; the longer sense pleasure continues, the greater grows the longing for the sensory realm. And just as a man suffering with leprosy gets no relief from heat, likewise a man of unruly senses who is preoccupied with sensory experience finds no peace in sensual enjoyment.

For as one might cultivate diseases rather than their erad- 9.45
ication through a desire for the pleasures of medication, so through a befuddled desire for the sensory realm one might find pleasure in the body, that recipient of many pains. When a man wishes misfortune on another, that man is thereby deemed an enemy. Surely the sensory realm, the sole root of misfortune, ought to be shunned as a dangerous enemy! Those who are a man's deadly enemies here and now can in time become his friends; but desires, the cause of suffering, are not benign for anybody, neither now nor in the future.

yath" ôpayuktaṃ rasa|varṇa|gandhavad
 vadhāya kiṃpāka|phalaṃ na puṣṭaye;
 niṣevyamāṇā viṣayāś cal'|ātmano
 bhavanty anarthāya tathā na bhūṭaye.
 tad etad ājñāya vipāpman" ātmanā
 vimokṣa|dharm'|ādy upasaṃhitam hitam,
 juṣasva me sajjana|saṃmataṃ mataṃ.

9.50 pracakṣva vā niścayam udgiran gīram.»
 iti hitam api bahv ap' îdam uktaḥ
 śruta|mahatā śramaṇena tena Nandaḥ,
 na dhṛtim upayayau na śarma lebhe
 dvirada iv' âtimado mad'|ândha|cetāḥ.
 Nandasya bhāvam avagamyā tataḥ sa bhikṣuḥ
 pāriplavam gr̥ha|sukh'|âbhimukhaṃ na dharme,
 sattv'|āśay'|ânuśaya|bhāva|parīkṣakāya
 Buddhāya tattva|viduṣe kathayām cakāra.

Saundaranande mahā|kāvyē Mad'|âpavādo nāma navamaḥ sargaḥ.

THE DENUNCIATION OF INFATUATION

It tastes good, it looks good, it smells good, but eating a *kimpáka* fruit brings death and not nourishment; likewise a giddy man's preoccupation with the sense realm brings misery and not well-being. So with your better nature recognize that my advice, pertaining to liberation, *dharma*, and the like, is good. Let my opinions, shared by wise people, find favor with you. Now speak out and tell me your decision."

Though addressed at length in this salutary fashion by 9.50
the learned ascetic, Nanda did not become steadfast, he did not find peace; like an excessively ruttish elephant, his mind was blinded by lust. Then the monk understood that Nanda's feelings were wavering and that he was focusing on domestic pleasures, not on the *dharma*. So he related it all to the Buddha, the truth-knower, the examiner of the mental dispositions, latent tendencies and emotions of all beings.

End of Canto 9: The Denunciation of Infatuation.

CANTO 10
A LESSON IN HEAVEN

10.1 Ś RUTVĀ TATAḤ sad|vratam utsisṛkṣum
 bhāryām didṛkṣum bhavanam vivikṣum,
 Nandam nir|ānandam apeta|dhairyam
 abhyujjihīṣur munir ājuhāva.
 tam prāptam a|prāpta|vimokṣa|mārgam
 papraccha citta|skhalitam su|cittaḥ.
 sa hrīmate hrī|vinato jagāda
 svaṃ niścayaṃ niścaya|kovidāya.
 Nandam viditvā Sugatas tatas tam
 bhāry”|ābhidhāne tamasi bhramantam,
 pāṇau grhītvā viyad utpapāta
 maṇim jale sādthur iv’ ōjjihīṣuḥ.
 kāṣāya|vastrau kanak’|āvadātau
 virejatus tau nabhasi prasanne,
 anyonya|saṃśliṣṭa|vikīrṇa|pakṣau
 saraḥ|prakīrṇāv iva cakravākau.
 10.5 tau devadār’|ūttama|gandhavantam
 nadī|saraḥ|prasravan’|āughavantam,
 ājagmatuḥ kāñcana|dhātumantam
 deva’|rṣimantam Himavantam āśu.
 tasmin girau cāraṇa|siddha|juṣṭe
 śive havir|dhūma|kṛt’|ōttariye,
 agamyā|pārasya nirāśrayasya
 tau tasthatur dvīpa iv’ āmbarasya.

WHEN THE SAGE heard that he was lacking fortitude 10.1
and intended to give up his excellent observances
and return home to see his wife, he summoned the unhappy
Nanda in order to offer uplift. Nanda arrived with faltering
mind after failing to arrive at liberation's path, and was
questioned by the noble-minded one. Bowed down with
shame, he spoke of his decision to that decision-knowing
modest man. Aware that Nanda was lost in the darkness of
ignorance known as "wife," the Sógata planned to extricate
him and taking him by the hand flew up into the sky, like
a good man lifts up a jewel in the water.

With their ochre garments they shone like refined gold
in the clear sky, like a pair of *chakra·vaka* birds rising from
a lake, their wings outstretched to clasp one another. In an 10.5
instant they traveled to the golden-ored Himalayan moun-
tains, imbued with the lovely scent of deodar trees, abound-
ing in rivers, lakes and rushing streams, home to divine seers.
They found themselves standing on a pure mountain, as
though on an island in the shoreless and unsupported sky.
It was inhabited by celestial singers and perfected beings,
and was blanketed in smoke from their sacrificial offerings.

śānt'êndriye tatra munau sthite tu,
 sa|vismayaṃ dikṣu dadarśa Nandaḥ
 darīś ca kuñjāṃś ca vanaukasaś ca
 vibhūṣaṇaṃ rakṣaṇaṃ eva c' âdreḥ.
 bahv|āyate tatra site hi śṛṅge
 saṃkṣipta|barhaḥ śayito mayūraḥ
 bhuje Balasy' āyata|pīna|bāhor
 vaidūrya|keyūra iv' ābabhāse.
 manaḥśilā|dhātu|śil" |āśrayeṇa
 pītā|kṛt' |âṃso virarāja siṃhaḥ
 saṃtapta|cāmīkara|bhakti|citram
 rūpy' |âṅgadaṃ śīrṇam iv' Āmbikasya.*
 10.10 vyāghraḥ klama|vyāyata|khela|gāmī
 lāṅgūla|cakreṇa kṛt' |âpasavyaḥ
 babhau gireḥ prasravaṇaṃ pipāsū
 ditsan pitṛbhyo 'mbha iv' âvatīrṇaḥ.
 calat|kadambe Himavan|nitambe
 tarau pralambe camaro lalambe,
 chettum vilagnaṃ na śaśāka bālaṃ,
 kul' |ôdgatāṃ prītim iv' ārya|vṛttaḥ.
 suvarṇa|gaurāś ca kirāta|saṃghā
 mayūra|pitt' |ôjjvala|gātra|lekhāḥ,
 śārdūla|pāta|pratimā guhābhyo
 niṣpetur udgāra iv' âcalasya.
 darī|carīṇām ati|sundarīnām
 manohara|śroṇi|kuc' |ôdarīṇām
 vṛndāni rejur diśi kiṃnarīṇām,
 puṣp' |ôtkacānām iva vallarīṇām.
 nagān nagasy' ôpari devadārūn
 āyāsayantaḥ kapayo viceruḥ

But, while the sage stood there with his senses quiet, Nanda's gaze flitted every which way in astonishment at the caves and bowers that embellished the mountain, and at the hermits who guarded it.

For there on a pale far-stretching pinnacle lay a peacock with its tail feathers narrowed, resembling a bracelet of cat's-eye gems on the long-reaching muscular arm of Bala. And a lion with his shoulder yellowed from reclining on a rock of red arsenic looked like Ámbika's broken silver armlet variously etched with refined gold. A tiger proceeding in 10.10 stately languid stretches to a mountain stream, his tail curled over his right shoulder as he prepared to drink, seemed like a man going down to offer water to his ancestors.

A yak was caught in the overhang of a rustling *kadámba* tree on the Himalayan slope, unable to free his entangled tail, like a man of noble conduct who cannot cut free from an inherited friendship. As though the mountain spewed, there spilled forth groups of golden-bodied mountain tribespeople, their limbs streaked with shining peacock bile like tigers pouncing from their caves. All around appeared clusters of surpassingly lovely cavern-dwelling *kínnaris* with gorgeous hips, breasts and bellies, their hair coiled like creeper flowers.

Monkeys roamed across the mountain disturbing the deodar trees, but finding no fruit on them went away again, as from powerful men whose favor is fruitless. Among the 10.15

tebhyaḥ phalaṃ n' âpur ato 'pajagmur

modha|prasādebhya iv' ěsvarebhyaḥ.

10.15 tasmāt tu yūthād a|lasāyamāṇāṃ

niṣpīdit'|âlaktaka|rakta|vaktrām

śākhā|mṛgīm eka|vipanna|drṣṭim

drṣtvā munir Nandam idaṃ babhāṣe:

«kā Nanda rūpeṇa ca ceṣṭayā ca

sampaśyataś cārutarā matā te—

eṣā mṛgī v" âika|vipanna|drṣṭiḥ,

sa vā jano yatra gatā tav' êṣṭiḥ?»

ity evam uktaḥ Sugatena Nandaḥ

kṛtvā smitaṃ kiṃ cid idaṃ jagāda,

«kva c' ôttama|strī bhagavan vadhūs te

mṛgī naga|kleśa|karī kva c' âiṣā?»

tato munis tasya niśamya vākyam

hetv|antaram kiṃ cid avekṣamāṇaḥ

ālambya Nandaṃ prayayau tath" âiva

krīḍā|vanam vajra|dharasya rājñah.

troop the sage noticed an indolent female monkey, with one damaged eye and its face red with crushed cochineal. He said to Nanda:

“As you look right round, Nanda, which is in your opinion the more delectable in beauty and mannerisms—this monkey with her damaged eye, or the person who is the object of your desire?”

When the Sógata said this to him, Nanda gave a small smile and replied, “What comparison can there be, Lord, between your sister-in-law, the most excellent of women, and this mischief-making monkey in the trees?”

The sage heard his answer, and with a further motivating illustration in mind he took hold of Nanda just as before and departed for the pleasure garden of the thunderbolt-wielding king.*

ṛtāv ṛtāv ākṛtim eka eke

kṣaṇe kṣaṇe bibhrati yatra vṛkṣāḥ,
citrām samastām api ke cid anye
ṣaṇṇām ṛtūnām śriyam udvahanti.

10.20 puṣyanti ke cit surabhīr udārā

mālāḥ srajaś ca grathitā vicitrāḥ,
karṇ'ānukūlān avatamsakāṃś ca
pratyarthibhūtān iva kuṇḍalānām.

raktāni phullāḥ kamalāni yatra
pradīpa|vṛkṣā iva bhānti vṛkṣāḥ,
praphulla|nīl'|ôtpala|rohiṇo 'nye
s'|ônmīlit'|ākṣā iva bhānti vṛkṣāḥ.

nānā|virāgāṇy atha pāṇḍarāṇi,
suvarṇa|bhakti|vyavabhāsītāni,
a|tāntavāṇy eka|ghanāni yatra
sūkṣmāṇi vāsāṃsi phalanti vṛkṣāḥ.

hārān maṇīn uttama|kuṇḍalāni
keyūra|varyāṇy atha nūpurāṇi—
evaṃvidhāṇy ābharaṇāni yatra

svarg'ānurūpāṇi phalanti vṛkṣāḥ.
vaidūrya|nālāni ca kāñcanāni
padmāni vajr'āṅkura|kesarāṇi,
sparśa|kṣamāṇy uttama|gandhavanti

rohanti niṣkampa|talā nalinyāḥ.

Some of the trees there manifest one or other season from moment to moment, while others wear the combined and various glory of all six seasons at once. Some trees produce 10.20 exquisite fragrant garlands and wreaths variously interwoven, and flower ornaments so suited to the ear that they seem to rival earrings. There are trees there that blossom with red lotuses and shine like lanterns, while others, as though open-eyed, grow blue, full-blown lotuses.

Multi-hued or white, shimmering with gold thread, unwoven and seamless are the delicate garments that trees there bear as fruit. Pearl necklaces, gems, superb earrings, wonderful armlets, anklets—these are the kind of heaven-suited jewels that trees there bear as fruit. And from the unstirred surfaces of lotus pools grow golden lotuses with stems of cat's-eye gems and diamond shoots and filaments, yet yielding to the touch and intensely fragrant.

- 10.25 yatr' āyatāmś c' āiva tatāmś ca tāmś tāt
 vādyasya hetūn suṣirān ghanāmś ca
 phalanti vṛkṣā maṇi|hema|citrāḥ
 krīḍā|sahāyās tridaś'|ālayānām.
 mandāra|vṛkṣāmś ca kuśeśayāmś ca
 puṣp'|ānatān koka|nadāmś ca vṛkṣān
 ākramya māhātmya|guṇair virājan
 rājāyate yatra sa pārijātaḥ.
 kṛṣṭe tapah|śīla|halair a|khinnais
 tripiṣṭapa|kṣetra|tale prasūtāḥ,
 evaṃvidhā yatra sad" ānuvṛttā
 divaukasām bhoga|vidhāna|vṛkṣāḥ.
 manaḥśil"|ābhair vadanair vihaṃgā,
 yatr' ākṣibhiḥ sphāṭika|saṃnibhaiś ca,
 śāvaiś ca pakṣair abhilohit'|āntair,
 māñjiṣṭhakair ardha|sitaiś ca pādaiḥ.
 citraiḥ suvarṇa|chadanais tath" ānye
 vaidūrya|nīlair nayanaiḥ prasannaiḥ;
 vihaṃgamāḥ śīñjirik'|ābhidhānā
 rutair manaḥ|śrotra|harair bhramanti.
- 10.30 raktābhir agreṣu ca vallarībhir
 madhyeṣu cāmīkara|piñjarābhiḥ
 vaidūrya|varṇābhir upānta|madhyeṣu
 alaṃkṛtā yatra khagāś caranti.
 rociṣṇavo nāma patatrīṇo 'nye
 dīpt'|āgni|varṇ'|ōjjvalitair iv' āsyaiḥ,
 bhramanti drṣṭīr vapus" ākṣipantaḥ
 svanaḥ śubhair apsaraso harantaḥ.
 yatr' êṣṭa|ceṣṭāḥ satata|prahrṣṭā
 nir|artayo nir|jaraso vi|śokāḥ,

Assistants to amusement in the gods' abodes, trees aglit- 10.25
 ter there with gems and gold bear instruments for music,
 extended in length or pulled taut, hollow or solid.* The
 coral tree is ruler there, radiant with the qualities of majesty
 and lording it over the *mandáras* and water-lilies and trees
 of crimson lotuses that bow under their flowery weight.

There, in the topsoil of heaven's fields which is tilled by
 the unwearying plows of asceticism and moral self-restraint,
 grow these kinds of trees, in compliance always with the
 provision of enjoyment for the denizens of heaven.

There are birds with beaks the color of red arsenic, crys-
 talline eyes, tawny wings tipped with scarlet, and with claws
 half crimson, half white. There are other birds too, with
 limpid eyes blue as cat's-eye gems and shimmering golden
 feathers; these *shínjirikas*, as they are called, flit about en-
 chanting the mind and ear with their trilling. And there are 10.30
 birds that wander there arrayed in plumage red at the tip,
 yellow-gold in the middle and the color of cat's-eye jewels at
 the end. Other birds, their bright beaks colored like a flam-
 ing fire, are known as *rochíshnus*. They dart about, catching
 the eye with their beauty and entrancing the *ápsarases* with
 their lovely fluting.

Here the merit-makers take their pleasure, doing as they
 wish, always blissful, free from pain, old age and grief, the
 splendor of each being low, great or average according to

svaiḥ karmabhir hīna|viśiṣṭa|madhyāḥ
 svayaṃ|prabhāḥ puṇya|kṛto ramante.
 pūrvam tapo|mūlya|parigraheṇa
 svarga|kṛay'ârtham kṛta|niścayānām
 manāṃsi khinnāni tapo|dhanānām
 haranti yatr' âpsaraso laḍantyaḥ.
 nity'|otsavam tam ca niśāmya lokam
 nis|tandri|nidr"ârati|śoka|rogam,
 Nando jarā|mṛtyu|vaśam sad" ârtam
 mene śmaśāna|pratimaṃ nṛ|lokam.

10.35 Aindram vanam tac ca dadarśa Nandaḥ
 samantato vismaya|phulla|drṣṭiḥ;
 harṣ'|ânvitās c' âpsarasah parīyuh
 sa|garvam anyonyam avekṣamāṇāḥ.
 sadā yuvatyo madan'âika|kāryāḥ
 sādharmaṇāḥ puṇya|kṛtām vihārāḥ
 divyās ca nir|doṣa|parigrahās ca
 tapaḥ|phalasy' âśrayaṇam surāṇām.
 tāsām jagur dhīram, udāttam anyāḥ,
 padmāni kās cil lalitam babhañjuḥ,
 anyonya|harṣān nanṛtus tath" ânyās,
 citr'ânga|hārāḥ stana|bhinna|hārāḥ.
 kāsām cid āsām vadanāni rejur
 van'ântarebhyaś cala|kuṇḍalāni,
 vyāviddha|parṇebhya iv' âkarebhyah
 padmāni kāraṇḍava|ghaṭṭitāni.
 tā niḥsṛtāḥ prekṣya van'ântarebhyas
 tadit|patākā iva toyadebhyah,
 Nandasya rāgeṇa tanur vivepe
 jale cale candramasaḥ prabh" êva.

their former deeds. Here the *ápsarases* play the flirt, enrapturing the weary minds of ascetics who had decided to buy heaven by first paying the price in ascetic practices. When Nanda saw this world in constant celebration, without languor, sleep, dullness, grief or sickness, he reasoned that the human world, in thrall to age and death and always prone to pain, was comparable to a cremation ground.

Nanda gazed at Indra's forest all around him, his eyes 10.35 wide in amazement; and the *ápsarases* drew round him, full of joy and eyeing each other disdainfully. Eternally youthful and occupied solely with lovemaking, they were a communal enjoyment for heaven-dwellers who had earned merit. Taking these heavenly women as lovers was no fault, just an acceptance of the rewards of asceticism.

Some sang in low, some in high tones, some pulled playfully at lotuses, and others danced exuberantly with each other, through their vivid gestures breaking the pearl necklaces on their breasts. The faces of some peeped out from among the woods, their earrings swaying, as lotuses shaken by a *karándava* bird peep out from among their scattered and disordered leaves.

Watching them emerge from the forest interiors like lightning unfurled from clouds, Nanda's body shivered with passion like moonlight reflected in rippling water. His eyes 10.40 intense with interest, he mentally seized on their divine bodies and teasing gestures as though his passion was aroused

- 10.40 vapuś ca divyaṃ lalitāś ca ceṣṭās
 tataḥ sa tāsāṃ manasā jahāra
 kautūhal'āvarjitayā ca dṛṣṭyā
 saṃśleṣa|tarṣād iva jāta|rāgaḥ.
 sa jāta|tarṣo 'psarasah pipāsus
 tat|prāptaye 'dhiṣṭhita|viklav'|ārtah,
 lol'|êndriy'|âśvena mano|rathena
 jehrīyamāṇo, na dhṛtiṃ cakāra.
 yathā manuṣyo malinaṃ hi vāsaḥ
 kṣāreṇa bhūyo malinī|karoti,
 mala|kṣay'|ârtham na mal'|ôdbhav'|ârtham
 rajas tath" âsmai munir ācakaṛṣa.
 doṣāṃś ca kāyād bhiṣag ujjihīṛṣur
 bhūyo yathā kleśayituṃ yateta,
 rāgaṃ tathā tasya munir jighāṃsur
 bhūyastaraṃ rāgaṃ upānināya.
 dīpa|prabhāṃ hanti yath" ândha|kāre
 sahasra|raśmer uditasya dīptiḥ,
 manuṣya|loke dyutim aṅganānām
 antardadhāty apsarasāṃ tathā śrīḥ.
- 10.45 mahac ca rūpaṃ sv|aṇu hanti rūpaṃ,
 śabdo mahān hanti ca śabdam alpam,
 gurvī rujā hanti rujāṃ ca mṛdvīm;
 sarvo mahān hetur aṇor vadhāya.

through thirsting for union with them. He grew thirsty, and tormented by the agitation which governed him, he desired to drink up the *ápsarases* to alleviate his thirst. Put to shame by desire, that chariot of the mind pulled by the galloping senses-horses, his resolution failed.

Just as a man uses soda to make dirty clothes even dirtier, not to create more dirt but to remove it, so the sage fomented passion in Nanda. And just as a doctor seeks to draw out humoral faults from the body by further pain-ing it, so the sage, intending to destroy passion in him, first brought about a far greater passion. As the radiance of the rising thousand-rayed sun annihilates lamplight in the darkness, so does the glory of the *ápsarases* obscure the shine of women in the world of humankind. Great beauty 10.45 destroys small beauty, a great noise destroys a little noise, and a severe sickness destroys a mild sickness; every great cause brings the destruction of a lesser one.

muneḥ prabhāvāc ca śaśāka Nandas
 tad darśanam soḍhum a|sahyam anyaiḥ,
 a|vīta|rāgasya hi dur|balasya
 mano dahed apsarasām vapuḥ|śrīḥ.
 matvā tato Nandam udīrṇa|rāgam
 bhāry”|ānurodhād apavṛtta|rāgam,
 rāgeṇa rāgam pratihantu|kāmo
 munir virāgo giram ity uvāca:
 «etāḥ striyaḥ paśya divaukasas tvam
 nirīkṣya ca brūhi yath” ārtha|tattvam
 etāḥ katham rūpa|guṇair matās te
 sa vā jano yatra gataḥ manas te?»
 ath’ āpsaraḥsv eva nivīṣṭa|drṣṭī,
 rāg’|āgnin” āntar|hṛdaye pradīptaḥ,
 sa|gadgadaḥ kāma|viṣakta|cetāḥ
 kṛt’|āñjalir vākyam uvāca Nandaḥ:
 10.50 «hary|aṅgan” āsau muṣit’|āika|drṣṭir
 yad|antare syāt tava nātha vadhvāḥ,
 tad|antare ’sau kṛpaṇā vadhūs te
 vapuṣmatīr apsarasāḥ pratītya.
 āsthā yathā pūrvam abhūn na kā cid
 anyāsu me strīṣu niśāmya bhāryām
 tasyām tataḥ samprati kā cid āsthā
 na me niśāmy’ āiva hi rūpam āsām.
 yathā pratapto mṛdun” ātapena
 dahyeta kaś cin mahat” ānalena,
 rāgeṇa pūrvam mṛdun” ābhitapto
 rāg’|āgnin” ānena tath” ābhidahye.
 vāg|vāriṇā mām pariṣicya tasmād
 yāvan na dahye sa iv’ ābja|śatruḥ,

And by the power of the sage Nanda was able to endure that sight unendurable for others, for the bodily splendor of the *ápsarases* would have burned the mind of a feeble man not free of passion. The dispassionate sage judged that Nanda's passion had turned away from its accommodation with his wife and was aroused for the *ápsarases*, and intending to repulse passion with passion, he said:

“Look at these heavenly women and after observing them, speak in accordance with the truth of the matter. Do you prefer these women with their beauty and accomplishments, or the person who holds your mind?”

Then with his eyes resting on the *ápsarases*, his heart burning with the fire of passion and his thoughts stuck in lust, Nanda folded his hands in reverence and stammered out these words:

“Whatever difference there might have been between the one-eyed monkey and your sister-in-law, Lord, is the same when your pitiable sister-in-law is set against the lovely *ápsarases*. Just as previously I did not care for other women when I beheld my wife, so now I have no regard for her when I behold their beauty. Just as somebody warmed by a gentle heat would be burned by a huge fire, so previously I was warmed by a mild passion but am now scorched by this fiery passion. 10.50

Therefore sprinkle on me the water of your voice, before I am burned up like the enemy of the water-born,* for passion's fire threatens to consume me right now, like a fire

rāg'âgnir ady' âiva hi mām didhakṣuḥ
 kakṣam sa|vrkṣ'âgram iv' ôtthito 'gniḥ.
 prasīda, sīdāmi, vimuñca mā mune,
 vasundharā|dhairya na dhairyam asti me.
 asūn vimokṣyāmi, vimukta|mānasa,
 prayaccha vā vāg|amṛtaṁ mumūrṣave.

10.55 an|artha|bhogena vighāta|drṣṭinā
 pramāda|daṁṣṭreṇa tamo|viṣ'âgninā
 ahaṁ hi daṣṭo hr̥di manmath'|âhinā
 vidhatsva tasmād agadaṁ, mahā|bhiṣak!
 anena daṣṭaḥ madan'|âhinā hi nā
 na kaś cid ātmany an|avasthitaḥ sthitaḥ;
 mumoha Vodhyor hy acal'|ātmano mano
 babhūva dhīmāṁś ca sa Śāntanus tanuḥ.
 sthite viśiṣṭe tvayi saṁśraye śraye
 yathā na yām' îha vasan diśaṁ diśaṁ
 yathā ca labdhvā vyasana|kṣayaṁ kṣayaṁ
 vrajāmi tan me kuru śaṁsataḥ sataḥ.»
 tato jighāṁsur hr̥di tasya tat tamas
 tamo|nudo naktam iv' ôtthitaṁ tamaḥ
 maha''|rṣi|candro jagatas tamo|nudas
 tamaḥ|prahīṇo nijagāda Gautamaḥ:

mounting in the underwood to the trees above. Please, O sage firm as the earth, I am sinking, save me who am without firmness. I will give up my life, O man of liberated mind, unless you grant me in my dying moment the ambrosia of your words.

For I have been bitten in the heart by the snake of lust, 10.55
which has worthlessness for its coils, destruction for its eyes,
infatuation for its fangs and dark ignorance for its burning
venom. Great physician, prescribe a remedy! For nobody
bitten by this snake of lust remains contained in himself;
though imperturbable by nature, Vodhyu's mind was stu-
pefied, and wise Shántanu was enfeebled.

I take refuge in you who are established in the best refuge.
So that I do not depart from this life to dwell now here, now
there, so that I can obtain that abode which is the end of
misery—and still continue—take action for me who am
your suppliant.”

So the moon of the great seers, the dispeller of the world's
darkness, Gáutama devoid of darkness spoke, wishing to
dispel the darkness in Nanda's heart like the moon dispels
the night's rising darkness:

«dhṛtiṃ pariṣvajya, vidhūya vikriyāṃ,
nigṛhya tāvac chruta|cetasī, śṛṇu:
imā yadi prārthayase tvam aṅganā,
vidhatsva śulka'ârtham ih' ôttamaṃ tapaḥ.

10.60 imā hi śakyā na balān na sevayā
na sampradānena na rūpavattayā
imā hriyante khalu dharma|caryayā.
sacet praharṣaś, cara dharmam ādṛtaḥ.
ih' âdhivāso divi daivataiḥ samaṃ
vanāni ramyāṇy a|jarāś ca yoṣitaḥ
idaṃ phalaṃ svasya śubhasya karmaṇo
na dattam anyena na c' âpy a|hetutaḥ.
kṣitau manuṣyo dhanur|ādibhiḥ śramaiḥ
striyaḥ kadā cidd hi labheta vā na vā.
a|saṃśayaṃ yat tv iha dharma|caryayā
bhaveyur etā divi puṇya|karmaṇaḥ.
tad a|pramatto niyame samudyato
ramasva yady apsaraso 'bhilipsase,
ahaṃ ca te 'tra pratibhūḥ sthire vrate
yathā tvam ābhir niyataṃ sameṣyasi.»
«ataḥ param paramam» iti vyavasthitaḥ
parāṃ dhṛtiṃ parama|munau cakāra saḥ.
tato muniḥ pavana iv' âmbarāt patan
pragṛhya taṃ punar agaman mahī|talam.

Saundaranande mahā|kāvyē Svarga|nidarśano nāma
daśamaḥ sargaḥ.

“Embrace resolution, abandon rebelliousness, restrain your ears and heart, then listen: If you desire these women, practice the highest asceticism in this life to pay their bride-price. For they cannot be won by strength, nor by service, not by gifts, not by handsomeness, but only by the practice of *dharma*. If they please you, practice *dharma* diligently. 10.60

Life here in heaven together with the gods, the delightful forests and these unaging women are the reward of one's own pure deeds. The reward cannot be given by anyone else, nor is it available without due motivation. On earth, a man may sometimes win women with his exertions—by the use of weapons, for instance—or he may not. But what is beyond doubt is that these celestial women must belong to a man who makes merit through the practice of *dharma*.

So if you wish to win the *ápsarases*, undertake the disciplinary rules joyfully, attentively and eagerly, and I will stand guarantor that if you are steadfast in your observances you will definitely be united with them.”

“Henceforth I will,” he said, and fixed his resolve on the supreme sage. Then the sage took hold of him and flying down from the sky like the wind, returned once more to earth.

End of Canto 10: A Lesson in Heaven.

CANTO 11
THE CONDEMNATION OF HEAVEN

II.I

T ATAS TĀ YOṢITO dṛṣṭvā
Nando Nandana|cāriṇīḥ,

babandha niyama|stambhe

dur|damam capalam manah.

so 'n|iṣṭa|naiṣkramya|raso mlāna|tāmaras'ôpamaḥ,
cacāra vi|raso dharmam niveśy' âpsaraso hṛdi.
tathā lol'êndriyo bhūtvā dayit'êndriya|gocaraḥ
indriy'ârtha|vaśād eva babhūva niyat'êndriyaḥ.
kāma|caryāsu kuśalo, bhikṣu|caryāsu viklavaḥ,
param'âcārya|viṣṭabdho brahmacaryaḥ cacāra saḥ.

II.5

saṃvṛtena ca śāntena tīvreṇa madanena ca,
jal'âgner iva saṃsargāc chaśāma ca śuśoṣa ca.
svabhāva|darśanīyo 'pi vairūpyam agamat param,
cintay" âpsarasām c' âiva niyamen' âyatena ca.

prastaveṣv api bhāryāyāḥ priya|bhāryas tath" âpi saḥ
vīta|rāga iv' ôttasthau na jaharṣa na cukṣubhe.
taṃ vyavasthitam ājñāya bhāryā|rāgāt parān|mukham,
abhigamy' âbravīn Nandam Ānandaḥ praṇayād idam:

«aho sadṛśam ārabdham śrutasy' âbhijanasya ca,
nigṛhīt'êndriyaḥ svastho niyame yadi saṃsthiṭaḥ.

II.10

abhiṣvaktasya kāmeṣu rāgiṇo viṣay'âtmanaḥ
yad iyaṃ saṃvid utpannā n' êyam alpena hetunā.

AFTER SEEING those women who wander in the gardens of Nándana, Nanda bound his volatile mind, so difficult to tame, to the post of restraint. 11.1

He housed the *ápsarases* in his heart; then, sapless as a wilting lotus and unappreciative of renunciation's taste, he practiced *dharma* unenthusiastically. So it was that Nanda with his restive senses, who had pastured his senses with his lover, now became controlled in his senses through the very power of sensory experience. Skilled in love-making, disturbed by monkish ways, he practiced celibacy propped up by the supreme teacher.

He was soothed by calming restraint and drained by violent passion, just as one is calmed and dried from a combination of water and fire. Though he had always been handsome by nature, he became very ugly, which resulted as much from his obsession with the *ápsarases* as from extensive restrictions. 11.5

Although Nanda had cherished his wife, he appeared like someone free of passion, and he neither thrilled nor trembled even when his wife was mentioned. Noticing that Nanda had settled down and had turned away from his passion for his wife, Anándá came up to him and affectionately said:

“If your senses are contained, if you are at ease and keeping to the rules, then oh! this is a beginning worthy of an educated and well-born person. No insignificant cause could have effected this understanding in a lusty man in the clutches of passion whose nature centered on sense objects. 11.10

vyādhir alpena yatnena mṛduḥ pratinivāryate,
 prabalaḥ prabalair eva yatnair naśyati vā na vā.
 dur|haro mānaso vyādhir balavāṁś ca tav' ābhavat.
 vinivṛtto yadi sa te, sarvathā dhṛtimān asi!
 duṣkaram sādhu an|āryeṇa, māninā c' āiva mārḍavam,
 atisargaś ca lubdhena, brahmacaryam ca rāgiṇā.

ekas tu mama saṁdehas tav' āsyāṁ niyame dhṛtau
 atr' ānunayam icchāmi, vaktavyam yadi manyase.

11.15 ārjav'|ābhihitam vākyam na ca gantavyam anyathā—
 rūkṣam apy āśaye śuddhe rūkṣato n' āiti saj|janaḥ.
 a|priyam hi hitam snigdham a|snigdham a|hitam priyam.
 dur|labham tu priya|hitam svādu pathyam iv' āuśadham.

viśvāsaś c' ārtha|caryā ca sāmānyam sukha|duḥkhaḥ
 marṣaṇam praṇayaś c' āiva mitra|vṛttir iyaṁ satām.
 tad idam tvā vivakṣāmi praṇayān na jighāṁsayā.
 tvac|chreyo hi vivakṣā me yato n' ārhāmy upekṣitum.

apsaro|bhṛtako dharmam caras' ity abhidhīyase.
 kim idam bhūtam āho svit? parihāso 'yam īdṛśaḥ!

11.20 yadi tāvad idam satyam, vakṣyāmy atra yad auśadham,
 audhatyam atha vaktṛṇām, abhidhāsyāmi tattvataḥ.»

ślakṣṇa|pūrvam atho tena hṛdi so 'bhihataś tadā
 dhyātvā dīrgham niśāsvāsa kim cic c' āvān|mukho 'bhavat.

A mild illness can be checked with little effort, but a violent illness is destroyed only with great effort, if at all. Your illness was mental; it was intense and difficult to remove. If it is in remission, you are in every way resolute! Goodness is hard for the ignoble, flexibility for the opinionated, liberality for the avaricious, and celibacy for the lustful.

But I have one doubt concerning your steadfastness in the rules. If you think you can tell me about it, I would welcome reassurance on this matter. Words spoken sincerely should 11.15 not be otherwise construed—a good man does not judge even harsh speech harshly when the intention behind it is pure. For unpleasant but beneficial advice is a kindness, while pleasant but unhelpful words are not. It is as difficult to find advice that is both pleasing and beneficial as it is to find medicine that is both palatable and effective.

Among decent folk, friendly behavior consists of tolerance, affection, trust, acting in the other's interest, and the sharing of joys and sorrows. So I'd like to talk to you out of affection, and not with the intention of hurting you. My wish is to talk of what is best for you, something that I ought not to disregard.

You are said to be practicing *dharma* to earn the *āpsarases*. Well? Is it true? Such a thing would be a joke! If it is true, 11.20 I will prescribe a remedy for it, and if it is just the work of gossip-mongers, I will put the truth around."

Then, wounded in his heart though it was gently done, Nanda brooded awhile, sighed deeply, and turned his face aside.

tatas tasy' êṅgitam jñātvā manah|saṃkalpa|sūcakam,
babhāṣe vākyam Ānando madhur'|ôdarkam a|priyam:

«ākāreṇ' âvagacchāmi tava dharma|prayojanam,
yaj jñātvā tvayi jātam me hāsyam kārūṇyam eva ca.
yath" āsan'|ârtham skandhena kaś cid gurvīm śilām vahet
tadvat tvam api kām'|ârtham niyamam voḍhum udyataḥ!

II.25 titāḍayaṣayā dr̥pto yathā meṣo 'pasarpati,
tadvad a|brahmacaryāya brahmacaryam idam tava.
cikrīṣanti yathā paṇyam vaṇijo lābha|lipsayā,
dharma|caryā tava tathā paṇya|bhūtā na śāntaye.
yathā phala|viśeṣ'|ârtham bījam vapati kārṣakaḥ,
tadvad viṣaya|kārpaṇyād viṣayāṃs tyaktavān asi.

ākāṅkṣec ca yathā rogam pratikāra|sukh'|ēpsayā
duḥkham anvicchatī bhavāṃs tathā viṣaya|tr̥ṣṇayā.
yathā paśyati madhv eva na prapātam avekṣate,
paśyasy apsarasas tadvad, bhraṃśam ante na paśyasi.

II.30 hr̥di kām'|âgninā dīpte kāyena vahato vratam
kim idam brahmacaryam te manas" â|brahmacāriṇaḥ?

saṃsāre vartamānena yadā c' âpsarasas tvayā
prāptās tyaktās ca śataśas. tābhyaḥ kim iti te spr̥hā?
tr̥ptir n' âst' indhanair agner, n' âmbhasā lavaṇ'|âmbhasaḥ,
n' âpi kāmair sa|tr̥ṣṇasya. tasmāt kāmā na tr̥ptaye.
a|tr̥ptau ca kutaḥ śāntir? a|śāntau ca kutaḥ sukham?

Noting his changed expression which betrayed the willfulness of his mind, Anánda addressed him in words that were unwelcome but which would have a sweet consequence:

“I understand from your expression your motive in practicing *dharma*, and knowing it, I am moved to both laughter and compassion on your account. Just as someone would carry a heavy rock on his shoulder to use as a seat, likewise you are laboring to uphold the rules of restraint for the sake of sensual indulgence! Just as a wild ram draws back when he is about to charge, likewise this celibacy of yours is undertaken for the sake of sex. Just as businessmen like to buy goods to make a profit, so you practice *dharma* as an article for trade, not to become peaceful. Just as a farmer scatters seed to produce a particular fruit, likewise you have let go of sense objects because of your weakness for them. 11.25

You are seeking out suffering with your thirst for sensory experience, as though someone would want to be ill just to enjoy the pleasure of a remedy. Just as a man looking for honey does not notice a precipice, so in your focus on the *ápsarases* you do not see your resulting fall. What is this celibacy of yours? While your heart is ablaze with the fire of lust, you carry out your observances with your body only, and are not celibate in your mind. 11.30

As you continue in the round of birth and death, you have won and lost the *ápsarases* hundreds of times. Why then this longing for them? A fire is never content with its fuel, nor the ocean with its water, not a lustful man with sensuality. Therefore sensuality cannot deliver satisfaction. Without satisfaction, from where comes peace? Without

a|sukhe ca kutaḥ prītir? a|prītau ca kuto ratiḥ?

riraṃsā yadi te tasmād adhyātme dhīyatām manaḥ;
praśāntā c' ān|avadyā ca n' āsty adhyātma|samā ratiḥ.

11.35 na tatra kāryaṃ tūryais te, na strībhir, na vibhūṣaṇaiḥ;
ekas tvaṃ yatra|tatra|sthas tayā raty" ābhiraṃsyate.

mānasam balavad duḥkhaṃ tarṣe tiṣṭhati tiṣṭhati.
taṃ tarṣaṃ chindhi, duḥkhaṃ hi tṛṣṇā c' āsti ca n' āsti ca;
sampattau vā vipattau vā, divā vā naktam eva vā,
kāmeṣu hi sa|tṛṣṇasya na śāntir upapadyate.

kāmānām prārthanā duḥkhā; prāptau tṛptir na vidyate,
viyogān niyataḥ śoko viyogaś ca dhruvo divi.

kṛtv" āpi duṣkaraṃ karma
svargaṃ labdhv" āpi dur|labham,
nṛ|lokaṃ punar ev' āiti

pravāsāt sva|grhaṃ yathā.

11.40 yadā bhraṣṭasya kuśalaṃ śiṣṭaṃ kiṃ cin na vidyate,
tiryakṣu pitṛ|loke vā narake v" ōpapadyate.
tasya bhuktavataḥ svarge viṣayān uttamān api
bhraṣṭasy' ārtasya duḥkhena, kim āsvādaḥ karoti saḥ?

śyenāya prāṇi|vātsalyāt sva|māṃsāny api dattavān,
Śibiḥ svargāt paribhraṣṭas tādr̥k kṛtv" āpi duṣkaram.
Śakrasy' ārdh'|āsanam gatvā pūrva|pārthiva eva yaḥ,
sa|devatvaṃ gate kāle Māndhāt" ādhaḥ punar yayau.
rājyaṃ kṛtv" āpi devānām papāta Nahuṣo bhuvi.

peace, from where comes happiness? Without happiness, from where comes joy? And without joy, from where comes bliss?

If you long for that bliss, then focus your mind on your inner self; unequaled is the tranquil and irreproachable bliss of the inner self. With bliss you have no need of music, 11.35 women nor ornaments; bliss will gladden you when you are alone, wherever you happen to be.

As long as thirst remains, mental suffering remains powerful. Abolish that thirst, for suffering and thirst either co-exist, or neither exists; in neither good times nor bad, by neither day nor night is peace possible for a man who thirsts after sensual pleasures. The longing for sensual pleasures brings unsatisfactoriness; when they come they deliver no fulfillment, yet when one is deprived of them, as is certain in the hereafter, grief is inevitable.

A man can perform deeds difficult to do and even win heaven so hard to win, but he comes back to the human world, just as a traveler returns home after living abroad. When no good remains to the descending man, he is reborn 11.40 among the animals, or in the world of the ancestors, or in hell. He falls, visited by sorrow, after enjoying in heaven the most appetizing sense objects—and how does that gratification help him?

In his tenderness for all living things Shibi even gave his own flesh to a hawk, but he fell from heaven even after so difficult a deed. In the olden days King Mandhatri gained half of Indra's throne, but the time of his divinity passed and he went to the lower region again. Though Náhusa

prāptaḥ kila bhujāṅgatvaṃ, n' âdy' âpi parimucyate.

II.45 tath" âiv' Êlivilo rājā rāja|vṛttena saṃskṛtaḥ,
svargaṃ gatvā punar bhraṣṭaḥ kūrmi|bhūtaḥ kil' ârṇave.
Bhūridyumno Yayātiś ca te c' ânye ca nṛpa'|rṣabhāḥ
karmabhir dyām abhikrīya, tat|kṣayāt punar atyajan.
asurāḥ pūrva|devās tu surair apahr̥ta|śriyaḥ;
śriyaṃ samanuśocantaḥ pātālaṃ śaraṇaṃ yayuḥ.

kim ca rāja'|rṣibhis tāvad asurair vā sur'|ādibhiḥ?
mah'|Êndrāḥ śataśaḥ petur—māhātmyam api na sthiram!
saṃsadaṃ śobhayitv" Āindrīm Upendraś ca tri|vikramaḥ,
kṣīṇa|karmā papāt' ôrvīm madhyād apsarasām rasan.

II.50 'hā Caitraratha, hā vāpi, hā Mandākini, hā priye!'
ity ârtā vilapanto 'pi gāṃ patanti divaukasāḥ.

tīvraṃ hy utpadyate duḥkham iha tāvan mumūrṣatām;
kim punaḥ patatām svargād ev' ânte sukha|sevinām!
rajo gr̥hṇanti vāsāṃsi, mlāyanti paramāḥ srajaḥ,
gātrebhyo jāyate svedo, ratir bhavati n' āsane.
etāny ādau nimittāni cyutau svargād divaukasām,
an|iṣṭān' îva martyānām ariṣṭāni mumūrṣatām.
sukham utpadyate yac ca divi kāmān upāśnatām,
yac ca duḥkham nipatatām; duḥkham eva viśiṣyate.

reigned even over the gods, he fell to earth. They say he became a snake and is still not free.

Likewise King Ílivila, perfected by his royal conduct, 11.45
went to heaven but fell again and became, it is said, a turtle
in the ocean. Bhuri-dyumna, Yayāti and those other bull-
like kings bought heaven with their deeds, but left it again
when their merit ran out. The *ásuras*, former divinities, were
robbed of their rank by the gods; they took refuge under
the earth, jointly grieving for their lost glory.

But why list examples of royal seers, *ásuras* and gods?
Great Indras have fallen in their hundreds—even the most
exalted state is not fixed! Upéndra, who covered the world
in three strides, graced the court of Indra. When the credit
for his deeds was spent, he fell to earth from among the
ápsarases, screaming.

The sky-dwellers fall to earth, crying out in regret: 'Oh 11.50
the groves,* oh the lakes, oh the heavenly Ganges,* oh my
beloved!'

People at death's door here in this world feel violent sor-
row; how much more so the pleasure-addicts when they
finally fall from heaven! Their clothes collect dust, their
sublime wreaths wither, sweat appears on their bodies, and
they take no joy in their station. These are the signs of the
imminent fall of the sky-dwellers from heaven, like the un-
wanted and ominous signs of mortals approaching death.
They experience happiness when they savor pleasures in
heaven, and suffering when they fall; but it is suffering which
predominates.

11.55 tasmād a|sv|antam a|trāṇam a|viśvāsyam a|tarpakam,
vijñāya kṣayiṇaṃ svargam, apavarge matiṃ kuru.

a|śarīraṃ bhav'âgram hi gatv" âpi munir Udrakaḥ,
karmaṇo 'nte cyutas tasmāt tiryag|yonim prapatsyate.*
maitrayā sapta|vārṣikyā brahma|lokam ito gataḥ,
Sunetraḥ punar āvṛtto garbha|vāsam upeyivān.
yadā c' āisvaryavanto 'pi kṣayiṇaḥ svarga|vāsinah,
ko nāma svarga|vāsāya kṣeṣṇave sprḥayed budhaḥ?

sūtreṇa baddho hi yathā vihaṃgo
vyāvartate dūra|gato 'pi bhūyaḥ
a|jñāna|sūtreṇa tath" âvabaddho
gato 'pi dūraṃ punar eti lokaḥ.

11.60 kṛtvā kāla|vilakṣaṇaṃ pratibhuvā
/ mukto yathā bandhanāt,
bhuktvā veśma|sukhāny atītya samayaṃ
bhūyo viśed bandhanam.

tadvad dyāṃ pratibhū|vad ātma|niyamair
dhyān'ādibhiḥ prāptavān,
kāle karmasu teṣu bhukta|viṣayeṣv
ākṛṣyate gāṃ punaḥ.

antar|jāla|gatāḥ pramatta|manaso
mīnās tadāge yathā
jānanti vyasanaṃ na rodha|janitaṃ,
svasthāś caranty ambhasi,

antar|loka|gatāḥ kṛt'ârtha|matayas
tadvad divi dhyāyinaḥ
manyante śivam a|cyutaṃ dhruvam iti,
svaṃ sthānam āvartakam.

Therefore recognize that heaven has no favorable outcome, and is vulnerable, unreliable, unsatisfactory and perishable, and set your mind on emancipation. 11.55

The sage Údraka has attained a disembodied state at the zenith of existence, but when his good deeds expire he will fall from there to an animal womb. By practicing loving-kindness for seven seasons Sunétra went from this world to Brahma's world, but he returned to dwell in a womb again. When even the sovereign dwellers of heaven decay, what wise man would yearn for an ephemeral stay there?

For just as a bird bound by a string flies back again although it has flown far, so do people bound by the string of ignorance return again though they have traveled far.

A prisoner is released when bail has secured him a reprieve for a certain time. He enjoys domestic pleasures, but when his time is up he must go to prison again. In the same way a man wins heaven through self-restraint, meditation and so on, as though on bail, but is eventually dragged back to earth again when the sensual pleasures resulting from his good actions have been enjoyed. 11.60

Just as fish in a pond carelessly swim into a net and, unaware of the tragedy that will result from their capture, continue to move around happily in the water, so do people in that world believe they have achieved their end. They are engrossed in heaven and believe their own position there to be benign, unfallen and certain, though it is reversible.

taj janma|vyādhī|mṛtyu|vyasana|parigataṃ
matvā jagad idaṃ
saṃsāre bhrāmyamāṇaṃ divi nṛṣu narake
tiryak|pitṛṣu ca.
yat trāṇaṃ nir|bhayaṃ yac chivam a|mara|jaraṃ
niḥ|śokaṃ a|mṛtaṃ
tadd|hetor brahmacaryaṃ cara, jahihi calaṃ
svargaṃ prati rucim.»

Saundaranande mahā|kāvye Svarg'|âpavādo nām'
âikādaśaḥ sargaḥ.

THE CONDEMNATION OF HEAVEN

Therefore be aware that this existence—wandering in samsara, perhaps in heaven, or among men, or in hell, or in the animal or ancestor realms—is permeated with the afflictions of birth, sickness and death. So practice abstinence for the sake of that sheltering state which is safe and benign, which is without danger, without aging and dying, sorrowless and deathless, and give up your appetite for that shifting heaven.”

End of Canto II: The Condemnation of Heaven.

CANTO 12
COMPREHENSION

12.1

A PSARO|BHṚTAKO dharmam caras' îty atha coditaḥ
Ānandena, tadā Nandaḥ param vrīḍam upāgamat.
tasya vrīḍena mahatā, pramodo hr̥di n' ābhavat,
a|prāmodyena vimukham n' āvatasthe vr̥te manah.
kāma|rāga|pradhāno 'pi, parihāsa|samo 'pi san,
paripāka|gate hetau na sa tan mamṛṣe vacaḥ.

a|parīkṣaka|bhāvāc ca, pūrvam matvā divam dhruvam.
tasmāt kṣeṣṇum pariśrutya bhṛśam saṁvegam eyivān.

12.5

tasya svargān nivavṛte saṁkalp'|âśvo mano|rathaḥ
mahā|ratha iv' ōnmārgād a|pramattasya sārathēḥ.

svarga|tarṣān nivṛttaś ca, sadyaḥ svastha iv' ābhavat,
mṛṣād a|pathyād virato jijīviṣur iv' āturaḥ.

visasmāra priyām bhāryām apsaro|darśanād yathā,
tath" â|nityatay" ōdvignas tatyāj' âpsaraso 'pi saḥ.

mahatām api bhūtānām āvṛttir iti cintayan
saṁvegāc ca sa|rāgo 'pi vīta|rāga iv' ābhavat.

babhūva sa hi saṁvegaḥ śreyasas tasya vṛddhaye,
dhātur edhir iv' ākhyāte paṭhito 'kṣara|cintakaiḥ.

12.10

na tu kāmān manas tasya kena cij jagṛhe dhṛtiḥ
triṣu kāleṣu sarveṣu, nipāto 'stir iva smṛtaḥ.

AFTER ANÁNDA had accused him practicing *dharma* as 12.1
a hired laborer for the *ápsarases*, Nanda was deeply
ashamed. Because of his great shame, there was no pleasure
in his heart, and through lack of pleasure his depressed mind
could not persist in his stated intention. Though chiefly
preoccupied with sensuality and passion, and though he
did not mind being ridiculed, his motivation had matured
to the extent that he could not ignore Anánda's words.

Because his nature was not given to careful inspection,
he had previously considered heaven to be permanent. So
when he heard about its perishability he was profoundly
disturbed. The chariot of his mind, with its horses of in- 12.5
clination, turned back from heaven like a great chariot is
turned back from the wrong path by an attentive charioteer.

When he had turned away from his thirst for heaven, he
suddenly seemed to become well, like a sick man who gives
up tasty but unhealthy food in his determination to live.
Just as he had forgotten about his beloved wife when he
gazed on the *ápsarases*, so also did he forsake the *ápsarases*,
disturbed by the fact of their impermanence. He thought
about the return to earth of even the greatest beings, and
though he was a passionate man, in his shocked agitation
he seemed devoid of passion.

For the shock existed for furthering the increase of Ex-
cellence in him, just as, for the grammarians, the root "to
increase" is listed among the verbs after "to exist."* But be- 12.10
cause of passion, constancy, which resembles the indefinite
particle "existing" in that it pertains to the past, the present
and the future, did not in any way take hold of his mind.*

khela|gāmī mahā|bāhur gaj’|ēndra iva nir|madah,
 so ’bhyagacchad guruṃ kāle vivakṣur bhāvam ātmanah.
 praṇamya ca gurau mūrdhnā bāṣpa|vyākula|locanaḥ
 kṛtv” āñjalim uvāc’ ēdaṃ hriyā kiṃ cid avān|mukhaḥ:

«apsaraḥ|prāptaye yan me bhagavan pratibhūr asi,
 n’ āpsarobhir mam’ ārtho ’sti, pratibhūtvam tyajāmy aham.
 śrutvā hy āvartakaṃ svargaṃ saṃsārasya ca citratām,
 na martyeṣu na deveṣu pravṛttir mama rocate.

12.15 yadi prāpya divaṃ yatnān niyamena damena ca
 a|vitr̥ptāḥ patanty ante, svargasya tyāGINE namaḥ!

ataś ca nikhilaṃ lokaṃ veditvā sa|car’|âcaram,
 sarva|duḥkha|kṣaya|kare tvad|dharME parame rame.
 tasmād vyāsa|samāsābhyām

tan me vyākhyātum arhasi
 yac chrutvā, śṛṇvatām śreṣṭha,

paramaṃ prāpnuyām padam.»

tatas tasy’ āśayaṃ jñātvā vipakṣān’ īndriyāṇi ca,
 śreyaś c’ âiv’ āmukhī|bhūtaṃ, nijagāda Tathāgataḥ:

«aho! pratyavamarśo ’yaṃ śreyasas te purojavaḥ,
 araṇyām mathyamānāyām, agner dhūma iv’ ōtthitaḥ.

12.20 cīram unmārga|vihṛto lolair indriya|vājibhiḥ,
 avatīrṇo ’si panthānaṃ diṣṭyā dr̥ṣṭy” â|vimūḍhayā!

With stately gait and strong in arm, like a princely elephant out of rut, he came to the guru at an appropriate time to tell him of his disposition. He bowed his head to the guru and folded his hands in reverence, and with tears filling his eyes and his face partially lowered in shame, he said:

“Lord, you stood guarantor for my attainment of the *ápsarases*. But now I have no need of the *ápsarases*, and I relinquish your guarantee. For I have heard of the cyclical nature of heaven and of the variety of rebirths in samsara, and neither among men nor among gods does active existence hold any appeal for me. If men must eventually fall 12.15 unfulfilled from a heaven so effortfully obtained through observance of the rules and through training, then homage to the man relinquishing heaven!

Comprehending the entire world with its moving and unmoving parts, I find pleasure in your supreme teaching, which puts an end to all suffering. Could you therefore explain it to me both in detail and in summary, O best of hearers, so that in hearing it I may obtain the supreme station.”

The realized one understood his disposition, and that though his senses were still opposed to it, Excellence was now within his sight, and he spoke:

“Oh! This comprehension is the precursor of Excellence arising in you, just as when a firestick is rotated, smoke arises as a precursor of fire. For a long time the frenzied horses of 12.20 the senses have carried you the wrong way. How wonderful that with clear vision you have alighted on the right path!

adya te sa|phalaṃ janma, lābho 'dya su|mahāṃs tava,
 yasya kāma|rasa|jñasya naiṣkramyāy' ôtsukaṃ manaḥ.
 loke 'sminn ālay'|ārāme nivṛttau dur|labhā ratiḥ;
 vyathante hy a|punar|bhāvāt prapātād iva bālīśāḥ.

duḥkhaṃ na syāt sukhaṃ me syād iti prayatate janaḥ,
 atyanta|duḥkh'|ôparamaṃ sukhaṃ tac ca na budhyate.
 ari|bhūteṣv a|nityeṣu satataṃ duḥkha|hetuṣu,
 kām'|ādiṣu jagat saktam. na vetti sukham avyayam.

12.25 sarva|duḥkh'|âpahaṃ tat tu hasta|stham amṛtaṃ tava,
 viṣaṃ pītvā yad agadaṃ samaye pātum icchasi.

an|arha|saṃsāra|bhayaṃ mān'|ârhaṃ te cikīrṣitam,
 rāg'|âgnis tādṛśo yasya dharm'|ônmukha parān|mukhaḥ.
 rāg'|ôddāmena manasā sarvathā duṣkarā dhṛtiḥ,
 sa|doṣaṃ salilaṃ drṣtvā pathinena pipāsunā.

īdrṣī nāma buddhis te niruddhā rajas" âbhavat
 rajasā caṇḍa|vātena vivasvata iva prabhā.
 sā jighāṃsus tamo hārdaṃ yā samprati vijṛmbhate,
 tamo naiśaṃ prabhā saurī vinirgīrṇ" êva Meruṇā.

Today your birth bears fruit, today you profit greatly, in that your mind longs for withdrawal though you know the taste of passion. In this world with its liking for the household life, it is hard to take pleasure in abstention from activity; for fools shrink from the prospect of the end of rebirth as from the edge of a cliff.

People are stimulated to effortful activity by the thought that there might be no suffering and that they could be happy, unaware that their happiness is just the absence of major suffering. The world fastens on lust and other desires, which are inimical to us, transitory, and an ongoing cause of suffering. It does not know imperishable bliss. Having drunk poison, you wish to drink a timely antidote; that cup of deathlessness is within your reach, and it destroys all suffering. 12.25

Worthy of honor is your intention and its fear of a worthless samsara. You have put that kind of fiery passion behind you; you are facing the *dharma*. Steadfastness is in every respect hard to accomplish when the mind is given to unfettered passion, just as it is hard for a thirsty traveler to maintain self-control when he sees dirty water.

This kind of reasoning was obviously blocked in you by the dust of passion, just as the light of the sun is obscured by a strong gust of dust. Now it spreads out, seeking to dispell the darkness that is your emotionality, just as the sunny radiance put forth by Mount Meru seeks to disperse nocturnal darkness.

- 12.30 yukta|rūpam idaṃ c' âiva śuddha|sattvasya cetasaḥ
yat te syān naiṣṭhike sūkṣme śreyasi śraddadhānatā!
dharma|cchandam imaṃ tasmād vivardhayitum arhasi,
sarva|dharmā hi, dharma|jña, niyamāc chanda|hetavaḥ.
satyāṃ gamana|buddhau hi, gamanāya pravartate;
śayyā|buddhau ca śayanaṃ, sthāna|buddhau tathā sthitiḥ.
antar|bhūmi|gataṃ hy ambhaḥ śraddadhāti naro yadā,
arthitve sati, yatnena tadā khanati gām imām.
n' ârthī yady agninā vā syāc, chraddadhyāt taṃ na v' âraṇau,
mathnīyān n' âraṇiṃ kaś cit; tad|bhāve sati, mathyate.
- 12.35 sasy'|ôtpattiṃ yadi na vā śraddadhyāt kārṣakaḥ kṣitau,
arthī sasyena vā na syād, bījāni na vaped bhuvi.
ataś ca 'hasta' ity uktā mayā śraddhā viśeṣataḥ,
yasmād grhṇāti sad|dharmaṃ dāyaṃ hasta iv' â|kṣataḥ.
prādhānyād 'indriyam' iti, sthiratvād 'balam' ity ataḥ,
guṇa|dāridrya|śamanād 'dhanam' ity abhivarnītā.
rakṣaṇ'|ârthena dharmasya tath" 'êṣik" êty' udāhṛtā
loke 'smin dur|labhatvāc ca 'ratnam' ity abhibhāṣitā.
punaś ca 'bījam' ity uktā nimittaṃ śreyaso' yadā;
pāvan'|ârthena pāpasya 'nad" îty' abhihitā punaḥ.

This is surely an appropriate course for your mind when 12.30
 purified in its essence—that you might have confidence
 in the ultimate, subtle Excellence! Therefore you should
 cultivate this predilection for the *dharma*, for all factors of
 existence, *dharma*-knower, necessarily have desire as their
 cause. For when one has a mind to walk, one undertakes
 the actions for walking; likewise lying down occurs when
 one has a mind to lie down, and standing when one has a
 mind to stand.

When a man believes there is water underground, and is
 in need of it, then he digs the earth assiduously. If a man
 doesn't need a fire, or if he does not believe that fire comes
 from firesticks, then he would not rotate the firesticks; but
 when that condition is true, he rotates them. And if a farmer 12.35
 did not believe that corn is produced from the earth, or if he
 had no need of corn, he would not sow seeds in the ground.

That is why I refer to faith particularly as 'the hand,'
 since it reaches out to the true *dharma* like an unimpaired
 hand reaches out for a gift. It is described as 'the sense or-
 gan' because of its prevalence, and as 'strong' because of its
 persistence, and as 'wealth' because it allays the impover-
 ishment of virtue. It is declared to be 'the arrow' by reason
 of its protection of the *dharma*, and it is named 'the jewel'
 because it is so hard to find in this world. What is more, it is
 said to be 'the seed,' since it causes the arising of Excellence;
 again, it is called 'the river' because it cleanses wickedness.

12.40 yasmād dharmasya c' ōtpattau
 śraddhā kāraṇam uttamam,
 may" ōktā kāryatas tasmāt
 tatra tatra tathā tathā.

śraddh"āṅkuram imaṃ tasmāt saṃvardhayitum arhasi;
 tad|vṛddhau vardhate dharmo, mūla|vṛddhau yathā drumah.
 vyākulaṃ darśanaṃ yasya dur|balo yasya niścayaḥ,
 tasya pāriplavā śraddhā, na hi kṛtyāya vartate.

yāvat tattvaṃ na bhavati hi dṛṣṭaṃ śrutaṃ vā,
 tāvac chraddhā na bhavati bala|sthā sthirā vā.
 dṛṣṭe tattve niyama|paribhūt'êndriyasya
 śraddhā|vṛkṣo bhavati sa|phalaś c' āśrayaś ca.

Saundaranande mahā|kāvyē Pratyavamarśo nāma
 dvādaśaḥ sargaḥ.

COMPREHENSION

As faith is the primary factor in the arising of *dharma*, I 12.40
have called it different names on various occasions due to
its effects. Therefore you should nurture this shoot of faith;
when it grows, *dharma* grows, just as a tree grows when its
roots grow. When a man's vision is blurred and he is weak
in resolve, his faith wavers, for it is not operating towards
its proper outcome.

As long as reality is not seen or heard, faith is not firm or
strongly fixed. But when a man's senses are governed by the
rules of restraint and he sees reality, then the tree of faith is
fruitful and supportive.

End of Canto 12: Comprehension.

CANTO 13
THE CONQUEST OF THE SENSES
BY MORAL SELF-RESTRAINT

13.1 **A**THA SAṂRĀDHITO Nandaḥ śraddhāṃ prati maha”rṣiṇā,
pariṣikto ’mṛten” ēva yuyuje parayā mudā.

kṛt’|ārtham iva taṃ mene sambuddhaḥ śraddhayā tayā,
mene prāptam iva śreyah sa ca Buddhena saṃskṛtaḥ.

ślakṣṇena vacasā kāṃś cit, kāṃś cit paruṣayā girā,
kāṃś cid ābhyām upāyābhyām sa vininye vināyakaḥ.
pāṃsubhyaḥ kāñcanam jātaṃ viśuddham nir|malam śuci,
sthitam pāṃsuṣv api yathā pāṃsu|doṣair na lipyate,

13.5 padma|parṇam yathā c’ āiva jale jātaṃ jale sthitam,
upariṣṭād adhastād vā na jalen’ ôpalipyate,

tadval loke munir jāto lokasy’ ânugrahaṃ caran,
kṛtitvān nir|malatvāc ca loka|dharmair na lipyate.

śleṣam tyāgam priyam rūkṣam kathāṃ ca dhyānam eva ca
mantu|kāle cikits’|ārtham cakre, n’ ātm’|ānuvṛttaye.

ataś ca saṃdadhe kāyam mahā|karuṇayā tayā,
mocayeyam katham duḥkhāt sattvān’ îty anukampakaḥ.
atha saṃharṣaṇān Nandaṃ viditvā bhājanī|kṛtam,
abravīd bruvatām śreṣṭhaḥ krama|jñāḥ śreyasām kramam.

13.10 «ataḥ prabhṛti bhūyas tvaṃ śraddh”|êndriya|puraḥsaraḥ
a|mṛtasy’ āptaye, saumya, vṛttam rakṣitum arhasi.

prayogaḥ kāya|vacasoḥ śuddho bhavati te yathā,
uttāno vivṛto gupto ’n|avacchidras tathā kuru—

SUSTAINED BY the great seer's talk on faith, Nanda was 13.1
filled with utter joy, as though he had been sprinkled
with the elixir of deathlessness. The perfectly enlightened
one considered him to have virtually reached the goal by
means of faith, while Nanda himself, brought to readiness
by the Buddha, felt as though Excellence had already been
attained.

The trainer trained some with gentle words, some with
robust speech, and some with both these methods. Just as
gold originates in dirt, but is pure, flawless and clean, and
though it remains in the dirt it is not soiled by dust-spots,
and just as a lotus-leaf originates in water and remains in 13.5
water, but neither from above nor from below is it stained
by water, likewise the sage is born in the world and operates
as a favor to the world, but because of his perfectedness and
spotlessness he is not soiled by any worldly thing. During
times of counseling he stayed close or kept away, was kind or
severe, and used stories or meditation not to win obedience
to himself, but to promote healing.

In his sympathy discerning how he might free sentient
beings from suffering, with great compassion he had taken
on a bodily form. Now, aware that by gladdening him he
had made Nanda a fitting receptacle for instruction, the
best of speakers, knower of the gradual path, explained the
steps to Excellence.

"In order to reach deathlessness, my friend, you, with 13.10
the faculty of faith as your forerunner, should from now
onwards increase the guard on your conduct. So that your
physical and verbal acts become pure, they should be up-
right, open, regulated and without blemish—upright be-

uttāno bhāva|karaṇād, vivṛtaś c' āpy a|gūhanāt,
gupto rakṣaṇa|tātparyād, a|cchidraś c' ān|avadyataḥ.

śarīra|vacasoḥ śuddhau sapt'āṅge c' āpi karmaṇi,
ājīva|samudācāraṃ śaucāt saṃskartum arhasi.

doṣāṇāṃ kuhan'|ādīnāṃ pañcānāṃ a|niṣevaṇāt,
tyāgāc ca jyotiṣ'|ādīnāṃ caturṇāṃ vṛtti|ghātinām,
13.15 prāṇi|dhānya|dhan'|ādīnāṃ varjyānāṃ a|pratigrahāt,
bhaikṣ'|āṅgānāṃ nirsṛṣṭānāṃ niyatānāṃ pratigrahāt,
parituṣṭaḥ śucir mañjuś caukṣayā jīva|sampadā,
kuryā duḥkha|pratīkāraṃ yāvad eva vimuktaye.

karmaṇo hi yathā|dr̥ṣṭāt kāya|vāk|prabhavād api
ājīvaḥ pṛthag ev' ōkto duḥ|śodhatvād ayaṃ mayā.
gṛha|sthena hi duḥ|śodhā dr̥ṣṭir vividha|dr̥ṣṭinā,
ājīvo bhikṣuṇā c' āiva pareṣv āyatta|vṛttinā.

etāvac chīlam ity uktam. ācāro 'yaṃ samāsataḥ;
asya nāśena, n' āiva syāt pravrajyā na gṛha|sthatā.

13.20 tasmāc cāritra|sampanno brahmacaryam idaṃ cara,
aṇu|mātreṣv avadyeṣu bhaya|darśī dṛḍha|vrataḥ.
śīlam āsthāya vartante sarvā hi śreyasi kriyāḥ,
sthān'|ādyān' īva kāryāṇi pratiṣṭhāya vasundharām.

cause of the workings of your true character, open because nothing is hidden, regulated because of the focus on self-government, and without blemish because they are irreproachable.

Purity demands that you refine your manner of making a living to conform to pure physical and verbal acts and also to the seven constituent parts of action.*

By refraining from the five faults such as hypocrisy, by relinquishing the four destroyers of good conduct such as astrology, by refusing to accept those gifts which should be avoided, such as living beings, grain, and money, and by accepting the restrictions prescribed for alms-taking, contented, pure and lovely through making your living in a successful and clean manner, counteract suffering until the moment of liberation. 13.15

Because of the difficulty in keeping it clean, I have explained making a living separately from actions as they are seen in body and speech. For a householder who subscribes to various doctrines has difficulty in maintaining an uncontaminated doctrine, while a monk who depends for his subsistence on other people has difficulty in keeping his livelihood clean.

Such is what is termed moral self-restraint. To summarize, it is virtuous conduct; were it to disappear, neither true going forth nor true household life would be possible.

Therefore live this renunciant life endowed with virtuous conduct, firm in your vowed observances, and seeing danger even in what is only very slightly objectionable. For all actions pertaining to Excellence rest on moral self-restraint, 13.20

mokṣasy' ôpaniṣat saumya vairāgyam iti gr̥hyatām,
 vairāgyasy' âpi saṃvedaḥ, saṃvido jñāna|darśanam.
 jñānasy' ôpaniṣac c' âiva samādhir upadhāryatām,
 samādher apy upaniṣat sukhaṃ śārīra|mānasam.
 praśrabdhiḥ kāya|manasaḥ sukhasy' ôpaniṣat parā,
 praśrabdher apy upaniṣat prītir apy avagamyatām.

13.25 tathā prīter upaniṣat prāmodyaṃ paramaṃ matam,
 prāmodyasy' âpy a|hṛllekhaḥ ku|kr̥teṣv a|kr̥teṣu vā
 a|hṛllekhasya manasaḥ śīlaṃ t' ûpaniṣac chuci;
 ataḥ śīlaṃ nayaty agryam iti śīlaṃ viśodhaya.

śīlanāc chīlam ity uktaṃ, śīlanam sevanād api,
 sevanam tan|nideśāc ca, nideśaś ca tad|āśrayāt.
 śīlaṃ hi śaraṇam, saumya, kāntāra iva daiśikah;
 mitram bandhuś ca rakṣā ca dhanam ca balam eva ca.
 yataḥ śīlam, ataḥ, saumya, śīlaṃ saṃskartum arhasi.
 etat sthānam anyeṣu ca mokṣ'|ārambheṣu yoginām.

13.30 tataḥ smṛtim adhiṣṭhāya capalāni sva|bhāvataḥ
 indriyāṇ' îndriy'|ârthebhyo nivārayitum arhasi,
 bhetavyaṃ na tathā śatror n' âgner n' âher na c' âśaneḥ
 indriyebhyo yathā svebhyas tair ajasraṃ hi hanyate.

just as the physical activities of standing and so on take place resting on the ground.

My dear friend, accept that dispassion is the secret of liberation, understanding of dispassion, and knowledge of understanding. Recognize that concentration is the secret of knowledge, and physical and mental bliss of concentration. Understand that complete confidence is the real secret of physical and mental bliss, and that joy is the secret of confidence.

Likewise great rapture is considered the secret of joy, 13.25
and the secret of rapture is a clear conscience in respect of things ill-done or undone. But pure moral self-restraint is the secret of a clear conscience; therefore purify your moral self-restraint, for moral self-restraint comes first.

It is said that moral self-restraint comes from moral self-restraining, moral self-restraining comes from practice, practice comes from instruction, and instruction comes from seeking it. For moral self-restraint is a refuge, my friend, like a guide in the wilderness; it is friend, kinsman, protection, wealth and strength. Since this is moral self-restraint, dear friend, you must make it perfect. This is the position adopted by practitioners in their various endeavors for liberation.

Next, establishing mindfulness, hold back those naturally 13.30
restless senses from sensory experience, for one's own senses, ever injurious, are more to be feared than an enemy, a fire, a snake or a thunderbolt.

dviṣadbhiḥ śatrubhiḥ kaś cit kadā cit pīḍyate—na vā;
 indriyair bādhyate sarvaḥ sarvatra ca sad” âiva ca.
 na ca prayāti narakam śatru|prabhṛtibhir hataḥ.
 kṛṣyate tatra nighnas tu capalair indriyair hataḥ.
 hanyamānasya tair duḥkham hārdaṁ bhavati vā—na vā.
 indriyair bādhyamānasya hārdaṁ śārīram eva ca.

13.35 saṁkalpa|viṣa|digdhā hi pañc’|ēndriya|mayāḥ śarāḥ;
 cintā|puṅkhā rati|phalā viṣay’|ākāśa|gocarāḥ.
 manuṣya|hariṇān ghnanti kāma|vyādh’|ēritā hr̥di,
 vihanyante yadi na te tataḥ patanti taiḥ kṣatāḥ.
 niyam’|âjira|saṁsthena dhairya|kārmuka|dhāriṇā,
 nipatanto nivāryās te mahatā smṛti|varmaṇā.

indriyāṇām upaśamād arīṇāṁ nigrahād iva,
 sukham svapiti v” āste vā yatra tatra gat’|ôddhavaḥ.
 teṣāṁ hi satataṁ loke viṣayān abhikāṅkṣatām,
 saṁvin n’ âiv’ âsti kārpaṇyāc chunām āśāvatām iva.

13.40 viṣayair indriya|grāmo na tṛptim adhigacchati,
 ajasraṁ pūryamāṇo ’pi samudraḥ salilair iva.

avaśyam gocarē sve sve vartitavyam ih’ ēndriyaiḥ,
 nimittaṁ tatra na grāhyam anuvyañjanam eva ca.
 ālokyā cakṣuṣā rūpaṁ, dhātu|mātre vyavasthitaḥ;
 «strī» v” êti «puruṣo» v” êti na kalpayitum arhasi.

Some people are sometimes persecuted by malevolent enemies—or they are not; but at every moment everyone, everywhere, is harried by the senses. And a man slain by an enemy, for example, does not go to hell. But all docile is he pulled there when smitten by his restless senses. One may suffer emotionally when struck by an enemy—or one may not. Yet when harried by the senses, one suffers both emotionally and physically.

For those arrows made of the five senses are smeared with the poison of fanciful notions; they have anxious preoccupation for tail-feathers, sensual bliss for arrow-heads, and they range through the space of sensory experience. The hunter Passion fires them into the hearts of men like deer, and if they are not deflected, men fall down wounded. They must be deflected as they rain down by the mighty man who takes his stand in the arena of disciplined conduct, bearing the bow of resolution and wearing the armor of mindfulness. 13.35

Wherever he may lay his head, wherever he may take his seat, a man is at ease and free from care when his senses are quiet, as when the enemy is quelled. For there is no fulfillment for those who constantly hanker for sensory experience in the world, like dogs in their hunger, voracious for more. The village of the senses never has enough of sensory experience, just as the ocean, though rivers perpetually fill it, never has enough water. 13.40

Here in the world the senses must necessarily operate, each in its particular sphere, but there should be no grasping at either the major attributes or the minor details of an object. When seeing a shape with your eyes, pay attention only to its primary elements; do not conceptualize it as

sacet strī|puruṣa|grāhaḥ kva cid vidyeta kaś cana
śubhataḥ keśa|dant'|ādīn n' ānuprasthātum arhasi.

n' āpanetum tataḥ kiṃ cit, prakṣepyaṃ n' āpi kiṃcana;
draṣṭavyaṃ bhūtato bhūtaṃ yādṛśaṃ ca yathā ca yat.

13.45 evaṃ te paśyatas tattvaṃ śaśvad indriya|gocare,
bhaviṣyati pada|sthānaṃ n' ābhidhyā|daurmanasyayoḥ.
abhidhyā priya|rūpeṇa hanti kām'|ātmakam jagat,
arir mitra|mukhen' ēva priya|vāk kaluṣ'|āśayaḥ.
daurmanasy'|ābhidhānas tu pratigho viṣay'|āśritaḥ
mohād yen' ānuvṛttena paratr' ēha ca hanyate.

anurodha|virodhābhyāṃ śīt'|ôṣṇābhyāṃ iv' ārditaḥ,
śarma n' āpnoti na śreyaś; cal'|ēndriyam ato jagat.
n' ēndriyaṃ viṣaye tāvat pravṛttam api sajjate,
yāvan na manasas tatra parikalpaḥ pravartate.

13.50 indhane sati vāyau ca yathā jvalati pāvakaḥ,
viṣayāt parikalpāc ca kleś'|āgnir jāyate tathā.
abhūta|parikalpena viṣayasya hi badhyate
tam eva viṣayaṃ paśyan bhūtataḥ parimucyate.

dr̥ṣṭv" āikaṃ rūpam anyo hi rajyate, 'nyaḥ praduṣyati,
kaś cid bhavati madhya|sthas, tatr' āiv' ānyo ghr̥ṇāyate.
ato na viṣayo hetur bandhāya na vimuktaye;
parikalpa|viśeṣeṇa saṅgo bhavati vā na vā.
kāryaḥ parama|yatnena tasmād indriya|saṃvaraḥ,
indriyāṇi hy aguptāni duḥkhāya ca bhavāya ca.

‘woman’ or ‘man.’ If any perception of a woman or man does occur, don’t linger over their hair, teeth and so on as beautiful.

Nothing should be taken away, nothing should be added; whatever the kind of object, it should be seen as it really is.

If, in the realm of the senses, you continuously observe what is real, then neither attraction nor aversion will leave a footprint in your mind. Like an enemy with a friendly face, fair of speech but foul at heart, attraction with its pleasing form destroys people of passionate nature. What is termed aversion is the repulsion of a sensory event, to which acquiescence, out of delusion, brings ruin in both this life and the next. 13.45

When a man is tormented by likes and dislikes as by cold and heat, he finds no relief, nor does he find Excellence; hence the restlessness of a person’s senses. So long as fanciful imaginings do not operate in the mind, the senses, though operational, will not be glued to sensory objects. Just as a fire burns when it has both fuel and air, so too does the fire of defilement arise when both sense objects and imaginings about them are present. For a man is imprisoned by unreal imaginings about a sense object, but when he sees that very same sense object as it really is, then he is freed. 13.50

Upon seeing one and the same form, one person desires it, another repulses it, yet another remains indifferent, while someone else will feel compassion. It follows that sense objects are not the cause of bondage or liberation; whether attachment arises or not is due to specific imaginings. For this reason you should control your senses with the maxi-

13.55 [...]

tasmād eṣām a|kuśala|karāṇām arīṇām
cakṣur|ghrāṇa|śravaṇa|rasana|sparśanānām
sarv'|âvasthaṃ bhava viniyamād a|pramattaḥ.
m” âsminn arthe kṣaṇam api kṛthās tvam pramādam!»

Saundaranande mahākāvyē Śīl'|êndriya|jaya nāma
trayodaśaḥ sargaḥ.

mum of effort, for ungoverned senses make for sorrow and rebirth.

[...]*

13.55

In every situation, therefore, be careful to place restrictions on those enemies—sight, smell, hearing, taste and touch—which produce unwholesome states. Don't be negligent about this even for an instant!"

End of Canto 13: The Conquest of the Senses by
Moral Self-Restraint.

CANTO 14
THE INITIAL POINT OF DEPARTURE

14.1

«**A**THA SMṚTI|KAVĀṬENA pidhāy' êndriya|saṁvaram,
bhojane bhava mātṛā|jño dhyānāy' ân|āmayāya ca.
prāṇ'|âpānau nigrhṇāti, glāni|nidre prayacchati,
kṛto hy atyartham āhāro vihanti ca parākramam.
yathā c' âtyartham āhāraḥ kṛto 'n|arthāya kalpate,
upayuktas tath" âtyalpo na sāmārthyāya kalpate.
ācayaṁ dyutim utsāhaṁ prayogaṁ balam eva ca
bhojanaṁ kṛtam atyalpaṁ śarīrasy' âpakarṣati.

14.5

yathā bhāreṇa namate laghun" ônnamate tulā
samā tiṣṭhati yuktena, bhojyen' êyaṁ tathā tanuḥ.
tasmād abhyavahartavyaṁ sva|śaktim anupaśyātā.
n' âtimātraṁ na c' âtyalpaṁ meyaṁ māna|vaśād api,
atyākṛānto hi kāy'|âgnir guruṇ" ânnena sāmyati
avacchanna iv' âlpo 'gniḥ sahasā mahat" êndhasā.

atyantam api saṁhāro n' āhārasya praśasyate,
an|āhāro hi nirvāti nir|indhana iv' ânalaḥ.
yasmān n' âsti vin" āhārāt sarva|prāṇa|bhṛtām sthitiḥ,
tasmād duṣyati n' āhāro. vikalpo 'tra tu vāryate,

14.10

na hy eka|viṣaye 'nyatra sajyante prāṇinas tathā
a|vijñāte yath" āhāre. boddhavyaṁ tatra kāraṇam.

cikits" |ârthaṁ yathā dhatte vraṇasy' âlepanaṁ vraṇī,
kṣud|vighāt' |ârthaṁ āhāras tadvat sevyo mumukṣuṇā.
bhārasy' ôdvahan' |ârthaṁ ca rath' |âkṣo 'bhyajyate yathā,
bhojanaṁ prāṇa|yātr" |ârthaṁ tadvad vidvān niṣevate.
samatikramaṇ' |ârthaṁ ca kāntārasya yath" âdhvagau

“NEXT, HAVING closed off the dam of the senses with the gate of mindfulness, be measured in your food intake, for the sake of meditation as well as good health. Too much food restricts the in-breath and out-breath, brings fatigue and sleepiness, and destroys one’s spirit of enterprise. And just as it is detrimental to eat too much, so is it incapacitating to eat too little. Overly small meals drain the body of its solidity, its healthy glow, its energy, its usefulness and its strength. 14.1

Just as the scales go down with a heavy weight and up with a light one, but stay level with the correct weight, so does this body with its food. Therefore you should take food with due consideration for your own capacity. Don’t apportion yourself too much or too little even if you have a strong opinion on this subject, for when it is weighed down with heavy food, the fire of the body dies down like a small fire all at once covered with a lot of fuel. 14.5

Total avoidance of food is not recommended, for a person who doesn’t eat is extinguished like a fire without fuel. Since none who bear breath can continue to exist without food, eating is not wrong. However, a choice of foods is not permitted, for living beings are not so attached to any other single sphere of activity as they are to indiscriminate eating. Make sure you understand the reason for this. 14.10

A man hopeful of liberation should take food in order to remove hunger, just as a man with an ulcer puts ointment on it to heal it. As a cart-axle is oiled to allow it to bear a heavy weight, so a wise man takes food to enable him to journey through life. In violent desperation parents on a journey might eat the flesh of their child to survive the wilderness;

putra|māmsāni khādetām dampatī bhr̥śa|duḥkhītau;
 evam abhyavahartavyam bhojanam pratisamkhyayā,
 na bhūṣ”|ārtham na vapuṣe na madāya na dr̥ptaye.

14.15 dhāraṇ’|ārtham śarīrasya bhojanam hi vidhīyate
 upastambhaḥ pipatiṣor dur|balasy’ ēva veśmanah.
 plavam yatnād yathā kaś cid badhnīyād dhārayed api,
 na tat|snehena yāvat tu mah”|āughasy’ ōttitīrṣayā,
 tath” ōpakaraṇaiḥ kāyam dhārayanti parīkṣakāḥ,
 na tat|snehena yāvat tu duḥkh’|āughasya titīrṣayā.

śocatā pīḍyamānena dīyate śatrave yathā,
 na bhaktyā n’ āpi tarṣeṇa kevalam prāṇa|guptaye,
 yog’|ācāras tath” āhāram śarīrāya prayacchati,
 kevalam kṣud|vighāt’|ārtham na rāgeṇa na bhaktaye.

14.20 mano|dhāraṇayā c’ āiva pariṇāmy’ ātmavān ahaḥ,
 vidhūya nidrām yogena niśām apy atināmayeḥ.
 hr̥di yat samjñinaś c’ āiva nidrā prādur|bhavet tava,
 guṇavat|samjñitām samjñām tadā manasi mā kṛthāḥ.
 dhātur ārambha|dhṛtyoś ca, sthāma|vikramayor api,
 nityam manasi kāryas te bādhyamānena nidrayā.

āmnātavyāś ca viśadam te dharmā ye pariśrutāḥ.
 parebhyaś c’ ōpadeṣṭavyāḥ, samcintyāḥ svayam eva ca.
 prakledyam adbhir vadanam, vilokyāḥ sarvato diśaḥ,
 cāryā dr̥ṣṭiś ca tārāsu jijāgariṣuṇā sadā.

14.25 antar|gatair a|capalair vaśa|sthāyibhir indriyaiḥ,
 a|vikṣiptena manasā caṅkramyasv’ āsva vā niśi.

that's how food should be eaten, with careful reflection, and not for display, nor for one's appearance, nor for self-pride nor amusement.

For food is provided to support the body, just as a prop 14.15
is provided for a dilapidated house on the point of collapse. Just as someone might effortfully construct a boat and even carry it, not because he is so fond of it but because he needs to cross a great flood, likewise clear-sighted men support the body with a means of subsistence, not because they are so fond of it but because they intend to cross the flood of suffering.

Just as a grief-stricken man under duress hands over his goods to his enemy, not out of affection nor because he wants something but solely to safeguard his life, likewise the practitioner of yoga* gives food to his body, not because of greed or affection for his body but solely to remove hunger.

Now, when you have spent the day self-possessed in pur- 14.20
suit of mental concentration, you should shake off sleep and pass the night too in yogic practice. Don't assume that your consciousness at this time is a high quality consciousness, since when you are thus conscious, drowsiness may take shape in your heart. When sleep threatens, always keep in mind the fundamental principles of initiative and determination, strength and courage.

Clearly recite those teachings that you have learned. Teach them to others, and contemplate them yourself. Wet your face with water, look around in all directions, and fix your eyes on the stars when you intend to stay awake. With your 14.25
senses still, controlled and directed inwards, you should walk or sit at night with a collected mind.

bhaye prītau ca śoke ca nidrayā n' ābhibhūyate,
tasmān nidr"ābhiyogeṣu sevitavyam idaṃ trayam.
bhayam āgamanān mṛtyoḥ, prītiṃ dharmā|parigrahāt,
janma|duḥkhād a|paryantāc chokam āgantum arhasi.

evam|ādiḥ kramah, saumya, kāryo jāgaraṇaṃ prati;
vandhyaṃ hi śayanād āyuh kaḥ prājñah kartum arhati?
doṣa|vyālān atikramya vyālān gr̥ha|gatān iva,
kṣamaṃ prājñasya na svaptum nistitīrṣor mahad bhayam.

14.30 pradīpte jīva|loke hi mṛtyu|vyādhi|jar'āgnibhiḥ,
kaḥ śayīta nir|udvegaḥ pradīpta iva veśmani?
tasmāt tama iti jñātvā, nidrām n' āveṣṭum arhasi,
a|praśānteṣu doṣeṣu su|śastreṣv iva śatruṣu.

pūrvam yāmaṃ tri|yāmāyāḥ prayogen' ātināmya tu,
sevyā śayyā śarīrasya viśrām'ārthaṃ sva|tantriṇā.
dakṣiṇena tu pārśvena sthitay", āloka|saṃjñayā,
prabodhaṃ hṛdaye kṛtvā śayīthāḥ śānta|mānasah.
yāme tṛtiye c' ōtthāya, carann āsīna eva vā
bhūyo yogaṃ manaḥ|śuddhau kurvīthā niyat'ēndriyah.

14.35 ath' āsana|gata|sthāna|prekṣita|vyāhṛt'ādiṣu
sampprajānan kriyāḥ sarvāḥ, smṛtim ādhātum arhasi.
dvār'ādhyakṣa iva dvāri yasya praṇihitā smṛtiḥ,
dharṣayanti na taṃ doṣāḥ puraṃ guptam iv' ārayah.
na tasy' ōtpadyate kleśo yasya kāya|gatā smṛtiḥ.
cittaṃ sarvāsv avasthāsu bālaṃ dhātṛ" iva rakṣati.

Sleep cannot overwhelm someone in a state of fear, joy or grief, so focus on these three during the onslaught of sleep. You should derive fear from the fact that death is getting closer, joy from your possession of the *dharma*, and grief from the boundless suffering attendant upon birth.

These are examples of the steps that can be taken to stay awake; for what wise man would waste his life in sleep? It is not right for a wise man anxious to avoid grave peril to go to sleep, side-stepping the reptilian faults as though ignoring snakes in his house. Who could sleep without worry in the world of humankind, ablaze with the fires of death, sickness and aging, any more than in a burning house? Therefore acknowledge that sleep is darkness, and do not let it envelop you, since the faults, like heavily armed enemies, are not yet won to peace. 14.30

However, after spending the first of the night's three watches in a useful way, a self-controlled man should seek sleep in order to rest his body. Lie down on your right side, remaining conscious of the idea of light, maintaining awareness in your heart and with your mind at peace. Get up in the third watch of the night, and either walking or sitting practice yogic discipline again with pure mind and controlled senses.

Then, remaining aware of all your actions, be mindful when you sit, move about, stand still, look, speak and so on. When mindfulness is in place like a gatekeeper at his gateway, then the faults cannot violate you, as enemies dare not attack a well-guarded city. Defilement does not arise in a man who is mindful with regard to his body. Mindfulness 14.35

śaravyaḥ sa tu doṣāṇāṃ yo hīnaḥ smṛti|varmaṇā,
raṇa|sthaḥ pratiśatrūṇāṃ vihīna iva varmaṇā.

a|nāthaṃ tan mano jñeyaṃ yat smṛtir n' ābhirakṣati,
nir|netā dṛṣṭi|rahito viṣameṣu carann iva.

14.40 an|artheṣu prasaktāś ca, sv'|ârthebhyaś ca parān|mukhāḥ,
yad|bhaye sati n' ôdvignāḥ—smṛti|nāśo 'tra kāraṇam.

sva|bhūmiṣu guṇāḥ sarve ye ca śīl'|ādayaḥ sthitāḥ,
vikīrṇā iva gā gopaḥ, smṛtis tān anugacchati.

pranaṣṭam a|mṛtaṃ tasya, yasya viprasṛtā smṛtiḥ;
hasta|stham a|mṛtaṃ tasya, yasya kāya|gatā smṛtiḥ.

āryo nyāyaḥ kutas tasya smṛtir yasya na vidyate?

yasy' āryo n' âsti ca nyāyaḥ, pranaṣṭas tasya sat|pathaḥ.

pranaṣṭo yasya san|mārgo, naṣṭam tasy' â|mṛtaṃ padam;

pranaṣṭam a|mṛtaṃ yasya, sa duḥkhān na vimucyate.

14.45 tasmāc caraṃś caro 'sm' îti, sthito 'sm' îti c' âdhiṣṭhitaḥ
evam|ādiṣu kāleṣu smṛtim ādhātum arhasi.

yog'|ânulomaṃ vi|janaṃ vi|śabdaṃ

śayy"|āsanam, saumya, tathā bhajasva;

kāyasya kṛtvā hi vivekam ādau,

sukho 'dhigantum manaso vivekaḥ.

a|labdha|cetaḥ|praśamaḥ sa|rāgo

yo na pracāraṃ bhajate viviktam

sa kṣaṇyate hy a|pratilabdha|mārgaś

carann iv' ôrvyāṃ bahu|kaṇṭakāyām.

guards his thoughts in all circumstances, as a nurse protects a child.

A person lacking the armor of mindfulness is a target for the faults, as a soldier without armor is a target for his enemy. The mind unguarded by mindfulness can be regarded as defenseless, like a blind man stumbling over rough ground without a guide. When men are attached to worthless objects, turn their backs on objects worthy of them, and fail to shudder at this danger—the reason in these cases is loss of mindfulness. 14.40

When every virtue such as moral self-restraint has settled on its own patch, mindfulness follows them like a cowherd goes out after his straying cows. Deathlessness is lost to him whose mindfulness goes outwards, but when he stays mindful of his body, he holds deathlessness in his hand. Where is the noble plan of a man lacking mindfulness? And if he does not have a noble plan, then he has lost the true path. When he has lost the true path, the deathless place disappears for him too; he for whom deathlessness is lost is not liberated from suffering. Therefore when walking, be aware that you are walking, and when standing still, know that you are standing still. That is how you should maintain mindfulness at these times and others. 14.45

My friend, find a private, quiet place to lie or sit, suitable for the practice of yogic discipline; for once physical solitude is adopted, mental discrimination is easy to reach. The passionate man who cannot find emotional peace and who does not take to solitary ways gets injured, as though walking over thorny ground when he can't locate the path.

a|dr̥ṣṭa|tattvena parīkṣakeṇa
 sthiteṇa citte viṣaya|pracāre
 cittam̐ niṣeddhum̐ na sukhena śakyam̐,
 kṛṣṭ'|ādako gaur iva sasya|madhyāt.
 an|īryamāṇas tu yath" ānileṇa
 praśāntim āgacchati citra|bhānuḥ,
 alpena yatnena tathā vivikteṣv
 a|ghaṭṭitam̐ śāntim upaiti cetah̐.

14.50 kva cid bhuktvā yat tad, vasanam api yat tat parihitaḥ,
 vasann ātm'|ārāmaḥ, kva cana vijane yo 'bhiramate,
 kṛt'|ārthaḥ sa jñeyaḥ, śama|sukha|rasa|jñāḥ kṛta|matiḥ,
 pareṣām̐ saṃsargaṃ pariharati yaḥ kaṇṭakam iva.
 yadi dvandv'|ārāme jagati viṣaya|vyagra|hṛdaye,
 vivikte nir|dvandvo viharati kṛtī śānta|hṛdayaḥ,
 tataḥ pītvā prajñā|rasam amṛtavat tṛpta|hṛdayo.
 viviktaḥ saṃsaktam̐ viṣaya|kṛpaṇam̐ śocati jagat.
 vasañ chūny'|āgāre yadi satatam eko 'bhiramate,
 yadi kleś'|ōtpādaiḥ saha na ramate śatrubhir iva,
 carann ātm'|ārāmo yadi ca pibati prīti|salilam̐,
 tato bhuñkte śreṣṭham̐ tridaśa|pati|rājyād api sukham.»

Saundaranande mahā|kāvyā Ādi|prasthāno nāma
 caturdaśaḥ sargaḥ.

An enquirer who has not seen reality cannot easily restrain his thoughts when he is placed among the glittering show of sense objects, just as it is hard to drive a bull from corn when he is grazing on farmland. But in solitude, the mind is not stimulated and subsides with little effort, just as a radiant fire subsides when unstirred by the wind.

A man who eats anything at any place, wears any clothes, 14.50
lives in self-sufficiency, who is happy to be anywhere without people and avoids the company of others like a thorn—he is recognized as a determined man of achievement, and knows the taste of the bliss of peace.

The world likes alternatives and is distracted to the core by sensual experience. If a man lives in it in seclusion, indifferent to choice, virtuous and with his heart at peace, then he has sipped the taste of wisdom as if it were the cup of deathlessness and is content at heart. A man of discernment, he grieves for the clinging world as it hoards sensual experience.

If he is glad to always live alone in a deserted spot, if he has as little liking for the sources of defilement as for an enemy, if he lives in self-sufficiency and drinks the water of bliss, then he enjoys a greater happiness than that afforded by Indra's kingdom."

End of Canto 14: The Initial Point of Departure.

CANTO 15
ABANDONING NOTIONS

15.1

«Y^{ATRA TATRA vivikte tu,}
baddhvā paryaṅkam uttamam,
rjūṃ kāyaṃ samādhāya,
smṛty” ābhimukhay” ānvitaḥ,
nās’|āgre vā, lalāṭe vā, bhruvor antara eva vā
kurvīthāś capalaṃ cittam ālambana|parāyaṇam.
sacet kāma|vitarkas tvāṃ dharṣayen mānaso jvaraḥ,
kṣeptavyo n’ ādhivāsyāḥ sa vastre reṇur iv’ āgataḥ.
yady api pratisaṃkhyānāt kāmān utsṛṣṭavān asi,
tamāṃs’ īva prakāśena pratipakṣeṇa tāñ jahi.

15.5

tiṣṭhaty anuśayas teṣāṃ channo ’gnir iva bhasmanā.
sa te bhāvanayā, saumya, praśāmyo ’gnir iv’ āmbunā.
te hi tasmāt pravartante bhūyo, bījād iv’ āṅkurāḥ;
tasya nāśena te na syur, bīja|nāśād iv’ āṅkurāḥ.

arjan’|ādīni kāmebhyo dṛṣṭvā duḥkhāni kāmīnām,
tasmāt tān mūlataś chindhi, mitra|saṃjñān arīn iva.
a|nityā moṣa|dharmāṇo riktā vyaśana|hetavaḥ,
bahu|sādhāraṇāḥ kāmā. barhyā hy āśī|viṣā iva!
ye mṛgyamāṇā duḥkhāya, rakṣyamāṇā na śāntaye.
bhraṣṭāḥ śokāya mahate, prāptāś ca na vitṛptaye.

“IN WHATEVER secluded place you are, sitting with your legs crossed, holding your body erect, keeping mindfulness to the fore, you should settle the restless mind wholly on an area such as the tip of the nose, the forehead, or the space between the eyebrows. If your mind offends you with feverish ideas of passion, do not dwell on them but brush them off, like dust that has collected on your clothing. 15.1

Even though you have let go of the passions as a result of careful examination, destroy them by their opposite, as darkness is destroyed by light. A tendency towards the passions continues to exist, as does a fire covered over with ash. 15.5 Extinguish this tendency with meditation, dear friend, as fire is extinguished with water. Because of that tendency the passions re-emerge, like shoots from a seed; when it is destroyed they would not exist, just as shoots would not exist if the seed were destroyed.

So observe the sufferings of passionate men arising from their passions, beginning with the acquisition of wealth, and cut them off at the root, as though they were enemies calling themselves friends. For the passions are impermanent, hollow, the cause of unhappiness; they are held in common with many other people, and by their very nature can be easily taken from you. Destroy them like poisonous snakes! When the passions are hunted there is suffering, but no peace in their conservation. Losing them brings great grief, but acquiring them no satisfaction.

15.10 tr̥ptim̐ vitta|prakarṣeṇa, svarg'|âvāptyā kṛt'|ârthatām,
kāmebhyaś ca sukh'|ôtpattim̐ yaḥ paśyati sa naśyati.
calān a|pariniṣpannān a|sārān an|avasthitān.

parikalpa|sukhān kāmān; na tān smartum ih' ârhasi.

vyāpādo vā vihiṃsā vā kṣobhayed yadi te manah,
prasādyam̐ tad|vipakṣeṇa maṇin" iv' ākulam̐ jalam.

pratipakṣas tayor jñeyo maitrī kārūṇyam eva ca,
virodho hi tayor nityam̐, prakāśa|tamasor iva.

nivṛttam̐ yasya dauḥśīlyam̐ vyāpādaś ca pravartate,
hanti pāṃsubhir ātmānam̐ sa snāta iva vāraṇah.

15.15 duḥkhitebhyo hi martyebhyo vyādhi|mṛtyu|jar"|ādibhiḥ
āryaḥ ko duḥkham aparaṃ sa|ghṛṇo dhātum arhati?

duṣṭena c' êha manasā bādhyate vā paro na vā,
sadyas tu dahyate tāvat svaṃ mano duṣṭa|cetasah;
tasmāt sarveṣu bhūteṣu maitrīm̐ kārūṇyam eva ca
na vyāpādam̐ vihiṃsām̐ vā vikalpayitum arhasi.

yad yad eva prasaktam̐ hi vitarkayati mānavah,
abhyāsāt tena ten' âsya natir bhavati cetasaḥ.
tasmād a|kuśalam̐ tyaktvā kuśalam̐ dhyātum arhasi,
yat te syād iha c' ârthāya param'|ârthasya c' âptaye.

15.20 saṃvardhante hy a|kuśalā vitarkāḥ sambhṛtā hṛdi,
an|artha|janakās tulyam̐ ātmanaś ca parasya ca.

śreyaso vighna|karaṇād, bhavanty ātma|vipattaye;
pātrī|bhāv'|ôpaghātāt tu, para|bhakti|vipattaye.

It is ruinous to perceive contentment in enormous wealth, 15.10
success in the winning of heaven, or the source of happiness
in the passions. The passions are shifting, unreal, without
a core, unstable. The happiness they bring is a figment of
the imagination; pay no attention to them now.

If malicious or aggressive thoughts churn in your mind,
they must be softened with their opposite, as turbid wa-
ter clears with a jewel.* It's known that loving-kindness
and compassion are their opposite, for they are always in-
compatible, like light and dark. When malice operates in
someone who has renounced bad conduct, he heaps himself
with filth, like an elephant throwing dust over himself after
a wash. For what noble and compassionate person would 15.15
lay further suffering on humanity already suffering from
sickness, death, aging and more?

Another person may or may not be harmed in this world
by a malicious mind, but the maliciously-disposed person's
own mind is burned up straight away; it follows that you
should choose loving-kindness and compassion towards all
living creatures as the alternative to malice and aggression.

Whatever it is that a man continually thinks about, his
mind, through habit, will develop a leaning towards it.
Therefore you must give up what is unwholesome and con-
centrate on the wholesome, since this will work both for
your best interest in this world and for your attainment of
the ultimate goal. When unwholesome thoughts are carried 15.20
in the heart they grow stronger and breed ill for both oneself
and others. Because they act as obstacles to Excellence, they
cause personal failure; and because of the damage done to
the worthy condition, they also lead to the failure in the

manah|karmasv a|vikṣepam api c' âbhyastum arhasi;
na tv ev' â|kuśalam, saumya, vitarkayitum arhasi.

yā tri|kāṁ'|ôpabhogāya cintā manasi vartate,
na ca taṁ guṇam āpnoti bandhanāya ca kalpate.
sattvānām upaghātāya, parikleśāya c' ātmanah,
mohaṁ vrajati kāluṣyaṁ. narakāya ca vartate.

15.25 tad vitarkair a|kuśalair n' ātmānaṁ hantum arhasi,
su|śastraṁ ratna|vikṛtaṁ mṛdd|hato gāṁ khanann iva.

an|abhiñño yathā jātyaṁ dahed aguru kāṣṭhavat,
a|nyāyena manuṣyatvam upahanyād idaṁ tathā.
tyaktvā ratnaṁ yathā loṣṭaṁ ratna|dvīpāc ca saṁharet,
tyaktvā naiḥśreyasaṁ dharmam cintayed a|śubham tathā.

Himavantam yathā gatvā viṣam bhuñjīta n' âuṣadham,
manuṣyatvam tathā prāpya pāpam seveta no śubham.
tad buddhvā pratipakṣeṇa vitarkaṁ kṣeptum arhasi,
sūkṣmeṇa pratikīlena kīlam dārv|antarād iva.

15.30 vṛddhy|a|vṛddhyor atha bhavec cintā jñāti|janaṁ prati.

sva|bhāvo jīva|lokasya parīkṣyas tan|nivṛttaye.
saṁsāre kṛṣyamāṇānām sattvānām svena karmaṇā,
ko janaḥ? sva|janaḥ ko vā? mohāt sakto jane janaḥ.
atīte 'dhvani saṁvṛttaḥ sva|jano hi janas tava,
a|prāpte c' âdhvani janaḥ sva|janas te bhaviṣyati.

loyalties of others. Practice being collected in your mental activities, my friend; and especially do not think unwholesome thoughts.

When a thought in one's mind revolves around enjoyment of the three passions, it does not acquire virtue but produces bondage. Foulness of the mind leads to folly, damages other living beings and brings defilement for oneself. It leads to hell. Don't harm yourself with unwholesome musings, as though a man in digging earth were to fling soil on himself, well-armed and jewel-adorned as he is.* 15.25

Just as an ignorant man might burn the best aloe-wood as if it were ordinary firewood, just so is one's human state destroyed by not following this method. And the man who thinks unlovely thoughts while forsaking the unsurpassable *dharma* is like a man who takes away clods of earth from a jewel-island but leaves the jewel behind.

Just like a man who upon reaching the Himalayas swallows poison instead of medicinal herbs is he who wins a human state but serves evil, not goodness. Take cognisance of this, and throw off distracted thinking by means of its opposite, like a wedge is prized out of a piece of lumber by a finer counter-wedge.

Now, you might feel worried about whether your family is flourishing or not. You should put a stop to this by examining the true nature of the world of humankind. Among the beings whose own acts drag them through samsara, who is a stranger? Who is family? It's through delusion that people cling to each other. For on the road already traveled, someone who is now family was then a stranger, and on the road to come a stranger will be family. 15.30

vihaḡānāṃ yathā sāyaṃ tatra tatra samāḡamaḥ,
jātau jātau tath” āśleṣo janasya sva|janasya ca.
pratiśrayaṃ bahu|vidhaṃ saṃśrayanti yath” ādhvagāḥ,
pratiyānti punas tyaktvā, tadvaj jñāti|samāḡamaḥ.

15.35 loka prakṛti|bhinne ’smin na kaś cit kasya cit priyaḥ
kārya|kāraṇa|sambaddhaṃ bālukā|muṣṭivaj jagat.
bibharti hi sutaṃ mātā <dhārayiṣyati mām> iti,
mātaraṃ bhajate putro <garbheṇ’ ādhatta mām> iti.
anukūlaṃ pravartante jñātiṣu jñātayo yadā,
tadā snehaṃ prakurvanti, riputvaṃ tu viparyayāt.

a|hito dṛśyate jñātir, a|jñātir dṛśyate hitaḥ.
snehaṃ kāry’|āntarāl lokaś chinatti ca karoti ca.
svayam eva yath” ālikhya rajyec citra|karaḥ striyam,
tathā kṛtvā svayaṃ snehaṃ saṃgam eti jane janaḥ.

15.40 yo ’bhavad bāndhava|janaḥ para|loke priyas tava—
sa te kaṃ arthaṃ kurute tvaṃ vā tasmai karoṣi kaṃ?
tasmāj jñāti|vitarkaṇa mano n’ āveṣṭum arhasi,
vyavasthā n’ āsti saṃsāre sva|janasya janasya ca.

<asau kṣemo janapadaḥ; su|bhikṣo ’sāv; asau śivaḥ.>
ity evaṃ atha jāyeta vitarkas tava kaś cana,
praheyaḥ sa tvayā, saumya. n’ ādhivāsyāḥ kathaṃ cana
viditvā sarvaṃ ādīptaṃ tais tair doṣ’|āgnibhir jagat.

Stranger and kinsman embrace each other, some in this birth, some in that, just as birds flock together in the evenings, sometimes here and sometimes there. Just as travelers shelter together in a number of rest-houses, and in leaving them part company again, so it is with a group of family members.

In this world, by nature separate, nobody is truly dear to anybody. The world is bound together by cause and effect, like sand held together in your fist. For a mother loves her son with the thought 'He will support me,' and with the thought 'She bore me in her womb,' the son honors his mother. When family members treat each other well, they engender affection, but in the opposite situation they arouse enmity. 15.35

A family member may be ill-disposed towards you, while someone unrelated is demonstrably friendly. A man makes or breaks affection because of his different needs. Just as an artist might fall in love with a woman that he has painted himself, so does a man become involved with someone when he has invented the affection himself. The kinsman whom you loved in another life—what does he do for you now, or you for him? So don't let distractions about your family invade your mind, since in samsara there is no abiding difference between family and stranger. 15.40

'That country is safe; in that one they give alms generously; that one is happy.' If any such notion should arise in you, shun it, my friend. Do not dwell on it in any way, knowing that the whole world is ablaze with the various fires of defilement.

ṛtu|cakra|nivartāc ca, kṣut|pipāsā|klamād api,
sarvatra niyataṃ duḥkhaṃ. na kva cid vidyate śivam.

15.45 kva cic chītaṃ, kva cid gharmah,

kva cid rogo, bhayaṃ kva cit
bādhate 'bhyadhikaṃ lokaṃ.

tasmād a|śaraṇaṃ jagat.

jarā vyādhiś ca mṛtyuś ca lokasy' āsya mahad bhayam.

n' āsti deśaḥ sa yatr' āsya tad bhayaṃ n' ōpapadyate.

yatra gacchati kāyo 'yaṃ, duḥkhaṃ tatr' ānugacchati.
n' āsti kā cid gatiṃ loke gato yatra na bādhyate.

ramaṇīyo 'pi deśaḥ san su|bhikṣaḥ kṣema eva ca
ku|deśa itī vijñeyo yatra kleśair vidahyate.

lokasy' ābhyāhatasy' āsya duḥkhaiḥ śārīra|mānasaiḥ,
kṣemaḥ kaś cin na deśe 'sti svastho yatra gato bhavet.

15.50 duḥkhaṃ sarvatra sarvasya vartate sarvadā yadā,

chanda|rāgam ataḥ, saumya, loka|citreṣu mā kṛthāḥ.

yadā tasmān nivṛttas te chanda|rāgo bhaviṣyati,

jīva|lokaṃ tadā sarvam ādīptam iva maṃsyate.

atha kaś cid vitarkas te bhaved a|maraṇ'|āśrayaḥ,
yatnena sa vihanṭavyo vyādhir ātma|gato yathā.

muhūrtam api viśrambhaḥ kāryo na khalu jīvite,

nilīna iva hi vyāghraḥ kālo viśvasta|ghātakāḥ.

balastho 'pi yuvā v" ēti na te bhavitum arhati;

mṛtyuḥ sarvāsv avasthāsu hanti n' āvekṣate vayaḥ.

It's inevitable that suffering exists everywhere, whether from the turning of the cycle of the seasons, or from hunger, thirst and tiredness. Nowhere is happiness found. Somewhere, cold brings keen distress to man, somewhere heat, somewhere sickness, somewhere danger. The world is therefore shelterless. Aging, sickness and death are most dangerous for mankind. There is no country where that danger doesn't arise. 15.45

Where this body goes, it is followed by sorrow. There is no route in the world on which a man is not wounded. Even a safe and delightful country where alms are given generously should be regarded as a flawed country, burned by defilements. The world, stricken by physical and mental suffering, has no safe place to which one could go and be at ease.

Dear friend, since suffering operates in everybody everywhere and at all times, do not set your passion or your will on the bright things of this world. When your passion and will have turned away from them, you will come to regard the whole world of living beings as burning. 15.50

Next, any conception that you might have that isn't grounded in the fact of death should be strenuously fought off, as you would your own illness. Don't trust in life even for a moment, for time slays the trusting man like a tiger lying in wait. The thought that you are young or strong should not exist for you; death kills in all circumstances, without noticing a person's age.

- 15.55 kṣetra|bhūtam an|arthānām śarīram parikarṣataḥ
 svāsthy|āśā jīvit'|āśā vā na dṛṣṭ'|ârthasya jāyate.
 nirvṛtaḥ ko bhavet kāyaṃ mahā|bhūt'|āśrayaṃ vahan,
 paraspara|viruddhānām ahīnām iva bhājanam?
 praśvasity ayam anvakṣaṃ yad ucchvasiti mānavaḥ
 avagaccha tad āścaryam a|viśvāsyam hi jīvitam.
 idam āścaryam aparaṃ yat suptaḥ pratibudhyate,
 svapity utthāya vā bhūyo; bahv|amitrā hi dehinaḥ.
 garbhāt prabhṛti yo lokaṃ jighāṃsur anugacchati,
 kas tasmin viśvasen mṛtyāv, udyat'|âsāv arāv iva?
- 15.60 prasūtaḥ puruṣo loke, śrutavān balavān api,
 na jayaty antakaṃ kaś cin, n' âjayan n' âpi jeṣyati.
 sāmṇā dānena bhedena daṇḍena niyamena vā,
 prāpto hi rabhaso mṛtyuḥ pratihantum na śakyate.
 tasmān n' āyusi viśvāsaṃ cañcale kartum arhasi
 nityaṃ harati kālo hi sthāviryaṃ na pratīkṣate.
 niḥ|sāraṃ paśyato lokaṃ toya|budbuda|durbalam,
 kasy' â|mara|vitarko hi syād an|unmatta|cetasah?
 tasmād eṣāṃ vitarkāṇāṃ prahāṇ'|ârthaṃ samāsataḥ
 ān'|âpāna|smṛtiṃ saumya viṣayī|kartum arhasi.
- 15.65 ity anena prayogeṇa, kāle sevitum arhasi,
 pratipakṣān vitarkāṇāṃ, gadānām agadān iva.

Expectations of well-being or continuing life do not occur to a truly seeing man as he drags around his body, that field of misfortunes. Who could be happy carrying around a body which hosts the great elements, as though one were carrying a container full of snakes fighting each other? Life is unreliable, so consider it a marvel when a man breathes in and straightaway breathes out again. Another thing of wonder is that a sleeper wakes up, or that after getting up a man later goes to sleep again; for embodied creatures have multiple enemies. 15.55

Who would trust Death, who with murderous intent stalks people from the womb onwards, any more than one would trust an enemy with upraised sword? No man born into the world, though he be learned and mighty, can defeat Death, maker of ends, nor has ever defeated him, nor will defeat him. For impetuous Death, when he arrives, cannot be countered by diplomacy, gifts, sowing dissent, force or sanctions. 15.60

So place no trust in this fleeting life, for time is always seizing people and need not wait for old age. What sound-minded man, seeing the world to be insubstantial and fragile as a water-bubble, would harbor thoughts of immortality?

So to be brief, dear friend, you should make yourself proficient in mindfulness of inward and outward breathing in order to eliminate such fancies.* With this procedure you can adopt countermeasures against such fancies in good time, as a medication against sickness. 15.65

suvarṇa|hetor api pāṃsu|dhāvako
 vihāya pāṃsūn bṛhato yath” āditaḥ,
 jahāti sūkṣmān api tad|viśuddhaye.
 viśodhya hem’|āvayavān niyacchati.
 vimokṣa|hetor api yukta|mānaso
 vihāya doṣān bṛhataḥ tath” āditaḥ,
 jahāti sūkṣmān api tad|viśuddhaye.
 viśodhya dharm’|āvayavān niyacchati.
 kramen’ ādbhiḥ śuddham
 kanakam iha pāṃsu|vyavahitaṃ
 yath” āgnau karmāraḥ
 pacati bhṛśam āvartayati ca,
 tathā yog’|ācāro
 nipuṇam iha doṣa|vyavahitaṃ
 viśodhya kleśebhyaḥ
 śamayati manaḥ saṃkṣipati ca.
 yathā ca sva|cchandād
 upanayati karm’|āśraya|sukham
 suvarṇaṃ karmāro
 bahu|vidham alaṃkāra|vidhiṣu
 manaḥ|śuddho bhikṣur
 vaśa|gatam abhijñāsv api tathā
 yath”|êcchaṃ yatr’|êcchaṃ
 śamayati manaḥ prerayati ca.»

Saundaranande mahā|kāvyē Vitarka|prahāṇo nāma
 pañcadaśaḥ sargaḥ.

ABANDONING NOTIONS

To obtain gold, a dirt-washer discards first the large bits of grit, and then, to refine it further, he discards also the tiny bits of grit. After this cleansing, he retains particles of gold. To obtain liberation, a man of focused mind will likewise abandon first gross faults, and then, to further refine his mind, he abandons also subtle faults. After this cleansing, he retains the constituents of *dharma*.

Just as in this world a goldsmith takes gold that has been washed with water and separated from the dirt in gradual stages, and heats it in the fire and turns it frequently, so the practitioner of yoga, having first cleansed his mind of defilements so that it is completely separated from faults in this world, then makes it calm and concentrated.

And as the goldsmith brings gold to a good state for working at will into various ornaments of many kinds, so too the monk of cleansed mind pacifies his mind, so that it is under his control, and then directs it as he wishes, wherever he wishes among the supernormal faculties.”*

End of Canto 15: Abandoning Notions.

CANTO 16
EXPLANATION OF THE
NOBLE TRUTHS

16.1

«E^{vaṃ} MANO|DHĀRAṆAYĀ krameṇa
 vyapohya kiṃ cit samupohya kiṃ cit,
 dhyānāni catvāry adhigamya yogī
 prāpnoty abhijñā niyamena pañca:
 rddhi|pravekaṃ ca bahu|prakāraṃ,
 parasya cetaś|carit'āvabodham,
 atīta|janma|smaraṇaṃ ca dīrghaṃ,
 divye viśuddhe śruti|cakṣuṣī ca.
 ataḥ paraṃ tattva|parīkṣaṇena
 mano dadhāty āsrava|saṃkṣayāya,
 tato hi duḥkha|prabhṛtīni samyak
 catvāri satyāni padāny avaiti—
 bādh'|ātmakaṃ duḥkham idaṃ prasaktaṃ;
 duḥkhasya hetuḥ prabhav'|ātmako 'yam;
 duḥkha|kṣayo niḥsaraṇ'|ātmako 'yam;
 trāṇ'|ātmako 'yam praśamāya mārgaḥ.

16.5

ity ārya|satyāny avabudhya buddhyā
 catvāri samyak pratividhya c' āiva,
 sarv'|āsravān bhāvanay" ābhibhūya,
 na jāyate śāntim avāpya bhūyaḥ.
 a|bodhato hy a|prativedhataś ca
 tattv'|ātmakasy' āsya catuṣṭayasya,
 bhavād bhavaṃ yāti na śāntim eti
 saṃsāra|dolām adhiruhya lokaḥ.
 tasmāj jar"āder vyasanasya mūlaṃ
 samāsato duḥkham avaihi janma;
 sarv'|āuṣadhīnām iva bhūr bhavāya
 sarv'|āpadāṃ kṣetram idaṃ hi janma.
 ya|janma rūpasya hi s'êndriyasya
 duḥkhasya tan n' āika|vidhasya janma

“SO BY USING mental concentration to gradually take a little away and to add a little, the practitioner attains the four meditative states, and then inevitably acquires the five supernormal faculties: all manner of wonderful psychic powers, knowing the movements of the minds of other people, remembering past births from long ago, and divine, purified hearing and sight. 16.1

From then on, by an examination of reality, he positions his mind to destroy the rebirth-producing tendencies,* for it is then that he correctly understands the Four Truths starting with the statement about suffering—this is constant suffering, identifiable with affliction; this is the cause of suffering, identifiable with origination; this is the destruction of suffering, identifiable with escape; and this is the path to peace, identifiable with protection.

By using his intellect to understand and completely penetrate the Four Noble Truths, and by using meditation to overpower all the rebirth-producing tendencies, he attains peace and is not born again. For in failing to understand and penetrate this tetrad which identifies reality, the world, hoisted in the swing of samsara, goes from existence to existence without finding peace. 16.5

In short, you must therefore accept that birth, the root of miseries such as old age, is suffering; for this birth is the field of all adversity, as is the earth for all plants. For the birth of a body endowed with sense faculties is the birth of suffering in all its varieties, and the arising of this excrescence is the arising of death and disease. Food mixed with poison conduces to the loss of life and not to its preservation, whether the food itself be good or bad. Likewise, all birth makes

yah sambhavaś c' âsya samucchrayasya
 mṛtyoś ca rogasya ca sambhavaḥ saḥ.
 sad v" âpy a|sad v" âpi viṣa|miśram annam
 yathā vināśāya na dhāraṇāya,
 loke tathā tiryag upary adho vā
 duḥkhāya sarvaṃ na sukhāya janma.

- 16.10 jar" |ādayo n' âika|vidhāḥ prajānām
 satyām pravṛttau prabhavanty an|arthāḥ;
 pravātsu ghoreṣv api māruteṣu
 na hy a|prasūtās taravaś calanti.
 ākāśa|yonih pavano yathā hi,
 yathā śamī|garbha|śayo hutāśaḥ,
 āpo yath" ântar|vasudhā|śayāś ca,
 duḥkham tathā citta|śarīra|yoni.
 apām dravatvaṃ, kaṭhinatvaṃ urvyā
 vāyoś calatvaṃ, dhruvam auṣṇyam agneḥ,
 yathā sva|bhāvo hi tathā sva|bhāvo
 duḥkham śarīrasya ca cetasaś ca.
 kāye sati, vyādhi|jar" |ādi duḥkham,
 kṣut|tarṣa|varṣ' |ôṣṇa|himādi c' âiva.
 rūp' |āśrite cetasi s' |ânubandhe,
 śok' |ârati|krodha|bhay' |ādi duḥkham.
 pratyakṣam ālokya ca janma duḥkham
 duḥkham tath" âtītam ap' iti viddhi.
 yathā ca tad duḥkham idaṃ ca duḥkham
 duḥkham tath" ân|āgatam apy avehi.
 16.15 bīja|svabhāvo hi yath" êha dṛṣṭo,
 bhūto 'pi bhavyo 'pi tath" ânumeyaḥ.
 pratyakṣataś ca jvalano yath" ôṣṇo,
 bhūto 'pi bhavyo 'pi tath" ôṣṇa eva.

for sorrow and not happiness, whether the birth be among animals or in the worlds above or below.

All kinds of troubles, old age for instance, will appear 16.10 among mankind as long as life continues; for non-existent trees do not shake even when violent gales blow. As wind is born from the air, as fire lies embryonic in *shami* wood, as water gestates in the earth's interior, so are the mind and body pregnant with suffering. As fluidity inheres in water, solidity in earth, motion in wind, and constant heat in fire, so does suffering inhere in the mind and body. So long as the body exists, there is suffering such as disease and old age, and also hunger, thirst, rain, heat and cold. And when there is a bonded mind dependent on the body, there is suffering such as grief, despair, anger and fear.

Having seen with your own eyes that birth is suffering, understand that past birth was suffering too. Just as that was suffering and this is suffering, be aware that future birth will also be suffering. For just as the inherent nature of a seed is 16.15 obvious here and now, its inherent nature in the past and the future can be inferred. And as there is heat from a fire burning in front of us, so was there also heat in the past and will be in the future.

tan nāma|rūpasya guṇ'ânurūpaṃ
 yatr" âiva nirvṛttir, udāra|vṛtta.
 tatr' âiva duḥkhaṃ, na hi tad|vimuktaṃ
 duḥkhaṃ bhaviṣyaty, abhavad, bhaved vā.
 pravṛtti|duḥkhasya ca tasya loke
 tṛṣṇ"lādayo doṣa|gaṇā nimittam
 n' âiv' ēśvaro, na prakṛtir, na kālo,
 n' âpi svabhāvo, na vidhir yadṛcchā.
 jñātavyam etena ca kāraṇena
 lokasya doṣebhya iti pravṛtṭiḥ.
 yasmān mriyante sa|rajas|tamaskā,
 na jāyate vīta|rajas|tamaskaḥ.
 icchā|viśeṣe sati tatra tatra
 yān'|āsan'|āder bhavati prayogaḥ.
 yasmād atas tarṣa|vaśāt tath" âiva
 janma prajānām iti veditavyam.
 16.20 sattvāny abhiṣvaṅga|vaśāni dṛṣṭvā,
 sva|jātiṣu prīti|parāṇy atīva,
 abhyāsa|yogād upapāditāni
 tair eva doṣair iti tāni viddhi.
 krodha|praharṣ'|ādibhir āśrayāṇām
 utpadyate c' êha yathā viśeṣaḥ,
 tath" âiva janmasv api n' âika|rūpo
 nirvartate kleśa|krto viśeṣaḥ.
 roṣ'|ādhike janmani tīvra|roṣa,*
 utpadyate rāgiṇi tīvra|rāgaḥ,
 moh'|ādhike moha|bal'|ādhikaś ca,
 tad|alpa|doṣe ca tad|alpa|doṣaḥ.

There where psycho-physical existence grows in conformity to its characteristics, right there, O man of noble conduct, is suffering, for without it suffering will not exist, did not exist, could not exist.

The reason for this suffering during one's active life in the world is not a God, not nature, not time, not the inherent nature of things, not predestination, not accident, but the hosts of faults such as desire. You must understand thereby that man's active life continues because of its faults. It follows that people who are subject to passion and mental darkness die repeatedly, while someone free from passion and mental darkness is not born again.

An action such as going or sitting occurs whenever there is a particular volition to that effect. Therefore understand that the birth of living creatures is likewise forced by volition.

Having seen that living beings are ruled by attachment, 16.20
entirely engrossed in pleasure-seeking among their own kind, know that because of their engagement in these habits they will be reborn with those very faults. Just as the distinctive character of embodied individuals arises because of their anger, joy and so on, so does their distinctive defilement-created character develop in various formats in future births too. Violent hatred arises in the future birth of someone given to hate, violent lust in someone who was lustful, a very powerful delusion in someone given to delusion, and a lesser fault in someone whose fault was less than these.

phalam hi yādrk samavaiti sākṣāt
 tad|āgamād bījam avaity atītam;
 avetya bīja|prakṛtiṃ ca sākṣād
 an|āgataṃ tat|phalam abhyupaiti.
 doṣa|kṣayo jātiṣu yāsu yasya,
 vairāgyatas tāsu na jāyate saḥ.
 doṣ'|āśayas tiṣṭhati yasya yatra,
 tasy' ōpapattir vi|vaśasya tatra.

16.25 taj janmano n' âika|vidhasya, saumya,
 —trṣṇ"|ādayo—hetava ity avetya,
 tāmś chindhi, duḥkhād yadi nirmumukṣā.
 kārya|kṣayaḥ kāraṇa|saṃkṣayādd hi,
 duḥkha|kṣayo hetu|parikṣayāc ca.
 śāntaṃ śivaṃ sākṣi|kuruṣva dharmam,
 trṣṇā|virāgaṃ layanaṃ nirodhaṃ
 sanātanaṃ trāṇam a|hāryam āryam,
 yasmin na jātir, na jarā, na mṛtyur,
 na vyādhayo, n' â|priya|samprayogaḥ,
 n' êcchā|vipanna priya|viprayogaḥ;
 kṣemaṃ padaṃ naiṣṭhikam a|cyutaṃ tat.
 dīpo yathā nirvṛtim abhyupeto
 n' âiv' âvaniṃ gacchati n' ântarikṣam,
 diśaṃ na kām cid vidiśaṃ na kām cit,
 sneha|kṣayāt kevalam eti śāntim,
 evaṃ kṛtī nirvṛtim abhyupeto
 n' âiv' âvaniṃ gacchati n' ântarikṣam,
 diśaṃ na kām cid vidiśaṃ na kām cit,
 kleśa|kṣayāt kevalam eti śāntim.

When someone considers which kind of fruit is in front of him, he can, based on its origin, determine what seed it was in the past; and when someone considers the nature of a seed in front of him, he knows what the future fruit of that seed will be. When a man has destroyed faults in certain forms of existence, thanks to that dispassion he is not reborn in those forms again. When he harbors a latent tendency to a fault in that form, rebirth in that form is forced on him.

So be aware, my friend, of the causes—desire, for example 16.25
—of the many types of birth, and if you seek freedom from suffering, cut them off. For the destruction of an effect follows from the utter destruction of its cause, and the destruction of suffering follows from the destruction of its cause. Set *dharma** before your eyes, which is peaceful and benign, with no passion for desire, a resting place, a cessation, an eternal, irremoveable, and noble protection, in which there is no birth, no old age, no death, no sicknesses, no association with anything unpleasant, no failure of wishes and no separation from anything pleasant; it is an ultimate, unfallen state of ease.

Just as a light which is extinguished does not travel to the earth or the sky, nor to the directions or any intermediate directions but, because its oil is used up, merely ceases, so he who has reached nirvana travels not to the earth, not to the sky, nor to any of the directions or intermediate directions, but, because his defilements have ended, just attains peace.

- 16.30 asy' âbhyupāyo 'dhigamāya mārghaḥ
 prajñā|tri|kalpaḥ praśama|dvi|kalpaḥ.
 sa bhāvanīyo vidhivad budhena
 śīle śucau tri|pramukhe sthitenā.
 vāk|karma samyak saha|kāya|karma,
 yathāvad ājīva|nayaś ca śuddhaḥ—
 idaṃ trayam vṛtta|vidhau pravṛttaṃ,
 śīl'|āśrayam karma|parigrahāya.
 satyeṣu duḥkh'|ādiṣu drṣṭir āryā
 samyag vitarkaś ca parākramaś ca—
 idaṃ trayam jñāna|vidhau pravṛttaṃ,
 prajñ'"|āśrayam kleśa|parikṣayāya.
 nyāyena saty'|âbhigamāya yuktā
 samyak smṛtiḥ samyag atho samādhiḥ—
 idaṃ dvayam yoga|vidhau pravṛttaṃ,
 śam'|āśrayam citta|parigrahāya.
 kleś'|âṅkurān na pratanoti śīlam
 bīj'|âṅkurāt kāla iv' âtivṛttaḥ.
 śucau hi śīle puruṣasya doṣā
 manah sa|lajjā iva dharṣayanti.
- 16.35 kleśāṃs tu viṣkambhayate samādhir
 vegān iv' âdrir mahato nadīnām;
 sthite samādhau hi na dharṣayanti
 doṣā bhujaṅgā iva mantra|baddhāḥ.
 prajñā tv a|śeṣeṇa nihanti doṣāṃs,
 tīra|drumān prāvṛṣi nimnag" êva.
 dagdhā yayā na prabhavanti doṣā,
 vajr'|âgnin" êv' ânusṛtena vṛkṣāḥ.

The means to reach it is the path* of threefold wisdom 16.30
and twofold peace. It should be cultivated as instructed by a
wise man abiding in the pure threefold moral self-restraint.

Right verbal and bodily actions, and making one's living
in a pure and suitable manner—these three occur in the
ordinance on behavior, and are a basis for moral self-restraint
in order that one's actions may be circumscribed. The noble
doctrine concerning the Truths of suffering etc., as well as
right thought and effort—these three occur in the ordinance
on knowledge, and are a basis for wisdom in order that
one's defilements may be annihilated. Right mindfulness
conjoined to the plan for the discovery of the truth, and
right concentration—these two occur in the ordinance on
yogic practice, and are a basis for peace in order that one's
thoughts may be circumscribed.

Moral self-restraint does not grow offshoots of defile-
ment, just as a season which has passed does not grow shoots
from a seed. Given that his moral self-restraint is pure, the
faults of a man venture only timidly to attack his mind.
But concentration casts off the defilements like a mountain 16.35
casts off the mighty torrents of rivers; for the faults, like
snakes transfixed by a magic formula, do not venture to
attack a man who is fixed in concentration. And wisdom
destroys faults without a remainder, as a river in the rainy
season destroys the trees on its bank. Faults burned up by
it cannot prevail, like trees burned up by the fire ensuing
from a thunderbolt.

tri|skandham etaṃ pravigāhya mārgaṃ
 praspṣṭam aṣṭ'āṅgam a|hāryam āryam,
 duḥkhasya hetūn prajahāti doṣān,
 prāpnoti c' ātyanta|śivam padam tat.
 asy' ōpacāre dhṛtir ārjavam ca
 hrīr a|pramādaḥ praviviktatā ca,
 alp'êcchatā tuṣṭir a|saṃgatā ca
 loka|pravṛttāv a|ratih kṣamā ca.
 yāthātmyato vindati yo hi duḥkham
 tasy' ōdbhavam tasya ca yo nirodham,
 āryeṇa mārgeṇa sa śāntim eti,
 kalyāṇa|mitraiḥ saha vartamānaḥ.

16.40 yo vyādhito vyādhim avaiti samyag
 vyādher nidānam ca tad|auṣadham ca,
 ārogyam āpnoti hi so 'cireṇa,
 mitrair abhijñair upacaryamānaḥ.
 tad vyādhi|saṃjñām kuru duḥkha|satye
 doṣeṣv api vyādhi|nidāna|saṃjñām
 ārogya|saṃjñām ca nirodha|satye
 bhaiṣajya|saṃjñām api mārga|satye.
 tasmāt pravṛttim parigaccha duḥkham,
 pravartakān apy avagaccha doṣān;
 nivṛttim āgaccha ca tan|nirodham,
 nivartakam c' āpy avagaccha mārgam.
 śirasy atho vāsasi sampradīpte,
 saty'āvabodhāya matir vicāryā,
 dagdham jagat satya|nayaṃ hy a|drṣtvā
 pradahyate samprati dhakṣyate ca.

On penetrating this clear and irremovable noble path, with its three divisions and eight branches, one abandons the faults, which are the causes of suffering, and reaches the state of utter happiness. Ancillary to it are firmness, sincerity, modesty, heedfulness and solitude, minimal wishfulness, contentment, freedom from forming attachments, patience, and no fondness for active life in the world.

He who discovers the true nature of suffering, and its arising and cessation will, proceeding together with wise friends, reach peace by the noble path. The sick man who 16.40 understands his disease correctly, and its cause and its remedy will, when tended by knowledgeable friends, soon win good health. So with regard to the Truth about suffering, think of suffering as a disease; with regard to the faults, consider them as the cause of illness; concerning the Truth of cessation, think of it as good health, and as for the Truth about the path, regard it as the remedy.*

Therefore accept that active life is suffering, and understand faults as being related to active life; recognize cessation of suffering to be the ceasing of active life, and know the path as being related to cessation. Though your head and clothes be on fire, direct your mind towards the comprehension of the Truths, for in its failure to perceive the doctrine of the Truths, the world was burned, is burning now, and will burn in the future.

yad" âiva yaḥ paśyati nāma|rūpaṃ

kṣay" îti, tad darśanam asya samyak;

samyak ca nirvedam upaiti paśyan,

nandī|kṣayāc ca kṣayam eti rāgaḥ.

16.45 tayoś ca nandī|rajasoḥ kṣayeṇa

samyag vimuktaṃ pravādāmi cetaḥ.

samyag vimuktir manasaś ca tābhyām,

na c' âsya bhūyaḥ karaṇīyam asti.

yathā|svabhāvena hi nāma|rūpaṃ

tadd|hetum ev' âsta|gamam ca tasya,

vijānataḥ paśyata eva c' âham

bravīmi samyak kṣayam āsravāṇām.

tasmāt param saumya vidhāya vīryam,

śīghram ghaṭasv āsrava|saṃkṣayāya

duḥkhān a|nityāmś ca nir|ātmakāmś ca

dhātūn viśeṣeṇa parīkṣamāṇaḥ.

dhātūn hi ṣaḍ bhū|salil'|ânalādīn

sāmānyataḥ svena ca lakṣaṇena

avaiti yo n' ânyam avaiti tebhyaḥ,

so 'tyantikam mokṣam avaiti tebhyaḥ.

When someone sees that psycho-physical existence is imbued with decay, his insight is correct; with this correct vision he becomes disinterested in worldly objects and from the ending of pleasure in worldly objects his passion comes to an end. I declare that the mind is completely liberated 16.45 by the ending of these two things—passion, and pleasure in worldly objects. When the mind is perfectly free of these two things, there is nothing further that one must do. For I proclaim the total annihilation of rebirth-producing tendencies in a man who knows and sees psycho-physical existence just as it is, and its cause and its disappearance.

Therefore apply your utmost energy, dear friend, and be quick to strive for the eradication of the rebirth-producing tendencies, investigating in particular the elements, which are full of suffering, impermanent and without self. For the man who understands the six elements of earth, water, fire and so on in their general and particular characteristics, and who understands that there is nothing else apart from them, attains utter freedom from them.

kleśa|prahāṇāya ca niścitenā

kālo 'bhyupāyaś ca parīkṣitavyaḥ;

yogo 'py a|kāle hy an|upāyataś ca

bhavaty an|arthāya, na tad|guṇāya.

16.50 a|jāta|vatsām yadi gām duhīta

n' âiv' āpnuyāt kṣīram a|kāla|dohī;

kāle 'pi vā syān na payo labheta,

mohena śṛṅgād yadi gām duhīta.

ārdrāc ca kāṣṭhāj jvalan'|âbhikāmo

n' âiva prayatnād api vahnim ṛcchet;

kāṣṭhāc ca śuṣkād api pātanena,

n' âiv' âgnim āpnoty an|upāya|pūrvam.

tad|deśa|kālau vidhivat parīkṣya,

yogasya mātṛām api c' âbhyupāyam,

bal'|â|bale c' ātmani sampradhārya,

kāryaḥ prayatno na tu tad|viruddhaḥ.

pragrāhakam yat tu nimittam uktam

uddhanyamāne hr̥di tan na sevyam,

evam hi cittam praśamam na yāti

[- - -]nā vahnir iv' êryamāṇaḥ.

śamāya yat syān niyataṁ nimittam

jāt'|ôdbhave cetasi tasya kālaḥ,

evam hi cittam praśamam niyacchet

pradīpyamāno 'gnir iv' ôdakena.

When someone has formed a resolve to abandon the defilements, he should carefully consider the correct time and method to do so; for even yogic discipline can lead to failure, not success, if practiced at the wrong time or in the wrong way. A man milking a cow at the wrong time, when 16.50 her calf is not yet born, will get no milk; and even at the right time, he would get no milk if, in ignorance, he were to milk her by the horn. A man wanting a fire will not get one from damp wood, even if he tries; and even laying on dry wood, he won't get a fire if he uses the wrong method.

Having considered the time and place for yogic practice, as prescribed, and also its extent and method, and after reflecting on your own strengths and weaknesses, make an effort, avoiding anything which conflicts with them.

The meditational technique known to promote energy should not be practiced when one's spirits are excited, for thus the mind, like a fanned fire [...], does not become peaceful. When the mind is excited, it is the time for the meditational technique prescribed for tranquillity, for thus the mind, like a blazing fire doused by water, subsides into peace.

16.55 śam'|āvahaṃ yan niyataṃ nimittaṃ

sevyam na tac cetasi līyamāne,

evaṃ hi bhūyo layam eti cittam

an|īryamāṇo 'gnir iv' ālpa|sāraḥ.

pragrāhakaṃ yan niyataṃ nimittaṃ

layam gate cetasi tasya kālaḥ,

kriyā|samārthaṃ hi manas tathā syān

mandāyamāṇo 'gnir iv' êndhanena.

aupekṣikaṃ n' âpi nimittam iṣṭam

layam gate cetasi s'|ôdbhave vā,

evaṃ hi tīvraṃ janayed an|artham

upekṣito vyādhir iv' āturyasya.

yat syād upekṣā niyataṃ nimittaṃ

sāmyam gate cetasi tasya kālaḥ,

evaṃ hi kṛtyāya bhavet prayogo

ratho vidhey'|âśva iva prayātaḥ.

The meditational technique prescribed for bringing tranquillity should not be practiced when the mind is depressed, for thus the mind, like a little unfanned fire, sinks still further into depression. When the mind is depressed, it is time for the meditational technique prescribed for energy, for thus the mind, like a slow-burning fire plied with fuel, becomes useful. 16.55

The meditational technique of equanimity is not recommended when the mind is either over-excited or depressed, for this may produce serious mishap, like the neglected disease of a sick man. When the mind is in equilibrium, it is time for the meditation prescribed for equanimity, for thus it can apply itself to its job, like a chariot setting off with well-trained horses.

rāg'|ôddhava|vyākulite 'pi citte,
 maitr'|ôpasam̐hāra|vidhir na kāryaḥ;
 rāg'|ātmāko muhyati maitrayā hi
 sneham̐ kapha|kṣobha iv' ôpayujya.

16.60 rāg'|ôddhate cetasi dhairyam etya
 niṣevitavyam̐ tv a|śubham̐ nimittam,
 rāg'|ātmako hy evam upaiti śarma
 kaph'|ātmako rūkṣam iv' ôpayujya.
 vyāpāda|doṣeṇa manasy udīrṇe
 na sevitavyam̐ tv a|śubham̐ nimittam,
 dveṣ'|ātmakasya hy a|śubhā vadhāya
 pitt'|ātmanas tīkṣṇa iv' ôpacāraḥ.
 vyāpāda|doṣa|kṣubhite tu citte
 sevyā sva|pakṣ'|ôpanayena maitrī;
 dveṣ'|ātmano hi praśamāya maitrī
 pitt'|ātmanaḥ śīta iv' ôpacāraḥ.
 moh'|ānubaddhe manasaḥ pracāre
 maitr'|â|śubhā c' âiva bhavaty a|yogaḥ;
 tābhyām̐ hi sam̐moham upaiti bhūyo
 vāyv|ātmako rūkṣam iv' ôpanīya.
 moh'|ātmikāyām̐ manasaḥ pravṛttau
 sevyas tv idaṁ|pratyayatā|vihāraḥ;
 mūdhe manasy eṣa hi śānti|mārgo
 vāyv|ātmake snigdha iv' ôpacāraḥ.

When the mind is disordered due to the excitement of passion, the prescription for cultivating loving-kindness should not be followed; for a man of passionate nature is debilitated by loving-kindness, like a patient with a phlegm imbalance using oil treatments.* When the mind is stirred 16.60 up by passion, one should find stability and practice the impurity meditation, for that is how a man of passionate nature finds relief, like a patient with a phlegm condition using astringent treatments.

When the mind is agitated by the fault of malice, the impurity meditation should not be undertaken, for the impurity meditation destroys a hate-filled man, like treatment with acids in the case of a patient with a bile condition. But when the mind is disturbed by the fault of malice, the loving-kindness meditation should be practiced with reference to one's own position; for loving-kindness calms a hate-filled man, like treatment with cooling remedies for a patient with a bile condition.

When the activities of the mind are related to delusion, neither the loving-kindness nor the impurity meditation is suitable; for a deluded man is further dazed by these two, like a patient with a wind condition treated with astringents. When the activities of the mind are confused in nature, an analysis of causality should be undertaken; for this is the path to peace for a deluded mind, like treatment with oils in the case of a patient with a wind condition.

16.65 ulkā|mukha|sthaṃ hi yathā suvarṇaṃ
 suvarṇa|kāro dhamat' îha kāle
 kāle pariprokṣayate jalena
 kramaṇa kāle samupekṣate ca.
 dahet suvarṇaṃ hi dhamann a|kāle;
 jale kṣipan saṃśamayed a|kāle;
 na c' âpi samyak paripākam enaṃ
 nayed a|kāle samupekṣamāṇaḥ.
 sampragrahasya praśamasya c' âiva
 tath" âiva kāle samupekṣaṇasya
 samyaṅ nimittaṃ manasā tv avekṣyaṃ,
 nāśo hi yatno 'py an|upāya|pūrvah.»
 ity evam a|nyāya|nivartanaṃ ca
 nyāyaṃ ca tasmai Sugato babhāṣe;
 bhūyaś ca tat tac caritaṃ veditvā,
 vitarka|hānāya vidhīn uvāca.
 yathā bhiṣak pitta|kaph'|ânilānāṃ
 ya eva kopam samupaiti doṣaḥ
 śamāya tasy' âiva vidhiṃ vidhatte,
 vyadhata doṣeṣu tath" âiva Buddhaḥ.

In this world a goldsmith at times blows the gold placed 16.65
in the furnace, at times uses water to sprinkle it, and at times
watches it. For in blowing at the wrong time he might burn
the gold; casting it into water at the wrong time he would
make it cool down; and in merely observing it at the wrong
time, he might not bring it to perfect readiness. Likewise
the correct meditational subject of an energy, calm or equa-
nimity meditation should at times be mentally reviewed,
for even diligence is destructive if it is accompanied by the
wrong method.”

In this way the Sógata spoke to him concerning right
method and the retreat from the wrong method; and know-
ing all the various behavioral types, he gave further instruc-
tions for abandoning opinionated thought. Just as a doctor
prescribes a treatment to alleviate whichever among the hu-
mors of bile, phlegm and wind has become irritated, so too
has the Buddha prescribed concerning the faults.

- 16.70 «ekena kalpena sacen na hanyāt
 sv|abhyasta|bhāvād a|śubhān vitarkān,
 tato dvitīyaṃ kramam ārabheta;
 na tv eva heyo guṇavān prayogaḥ.
 an|ādi|kā|l'ôpacit'|ātmakatvād
 balīyasaḥ kleśa|gaṇasya c' āiva,
 samyak|prayogasya ca duṣ|karatvāc,
 chettuṃ na śakyāḥ sahasā hi doṣāḥ.
 aṇvyā yath" āṇvyā vipul'|āṇir anyā
 nirvāhyate tad|viduṣā nareṇa,
 tadvat tad ev' â|kuśalam nimittam
 kṣipen nimitt'|ântara|sevanena.
 tath" âpy ath' âdhyātma|nava|grahatvān
 n' âiv' ôpaśāmyed a|śubho vitarkaḥ;
 heyāḥ sa tad|doṣa|parīkṣaṇena,
 sa|śvāpado mārگا iv' âdhvarena.
 yathā kṣudh|ārto 'pi viṣeṇa pṛktaṃ
 jijīviṣur n' êcchati bhoktum annam,
 tath" âiva doṣ'|āvaham ity avetya
 jahāti vidvān a|śubham nimittam.
- 16.75 na doṣataḥ paśyati yo hi doṣam
 kas taṃ tato vārayituṃ samarthāḥ?
 guṇam guṇe paśyati yaś ca yatra
 sa vāryamāṇo 'pi tataḥ prayāti.
 vyapatrapante hi kula|prasūtā
 manaḥ|pracārair a|śubhaiḥ pravṛttaiḥ,
 kaṇṭhe manasv" âiva yuvā vapuṣmān
 a|cākṣuṣair a|prayatair viṣaktaiḥ.

“If one cannot destroy impure thoughts by this first 16.70 method, because they have become so habitual, then one should try a second way; but the good practice should certainly not be given up. The faults cannot be cut off all of a sudden, partly because the powerful mass of defilements has by nature been accumulating from beginningless time, and partly because the correct practice is so difficult to do.

Just as a man expert in such matters removes a large pin by means of smaller pin, likewise one should drop an ineffective meditational subject by focusing on a different one. Even so, an impure thought might not subside because of the individual's inexperience; it should then be abandoned by an examination of its faults, like a traveler leaves a road beset by wild beasts. Just as a man who wants his life to continue avoids eating poisoned food even when he is starving, so too does a wise man leave aside an impure meditation, knowing that it brings corruption.

When a man does not see a fault as a fault, who is able to 16.75 restrain him from it? But a man who sees the virtue in virtue moves towards it despite being restrained. For nobly-born men are ashamed of the continuing impure movements of their minds, like a handsome and spirited young man is ashamed of unsightly and badly-finished chains round his neck.

nirdhūyamānās tv atha leśato 'pi
 tiṣṭheyur ev' â|kuśalā vitarkāḥ;
 kāry'ântarair adhyayana|kriy"lādyaiḥ
 sevyo vidhir vismaraṇāya teṣām.
 svaptavyam apy eva vicakṣaṇena
 kāya|klamo v" âpi niṣevitavyaḥ;
 na tv eva saṃcintyam a|san nimittam
 yatr' âvasaktasya bhaved an|arthah.
 yathā hi bhīto niśi taskarebhyo
 dvāram priyebhyo 'pi na dātum icchet,
 prājñas tathā saṃharati prayogam
 samam śubhasy' âpy a|śubhasya doṣaiḥ.
 16.80 evam|prakārair api yady upāyair
 nivāryamāṇā na parān|mukhāḥ syuh,
 tato yathā|sthūla|nibarhaṇena
 suvarṇa|doṣā iva te praheyāḥ.
 druta|prayāṇa|prabhṛtīmś ca tīkṣṇāt
 kāma|prayogāt parikhidyamānaḥ,
 yathā naraḥ saṃśrayate tath"âiva
 prājñena doṣeṣv api vartitavyam.
 te ced a|labdha|pratipakṣa|bhāvā
 n' âiv' ôpaśāmyeyur a|sad|vitarkāḥ,
 muhūrtam apy a|prativadhyamānā
 gr̥he bhujamgā iva n' âdhivāsyāḥ.
 dante 'pi dantam praṇidhāya kāmam,
 tālv|agram utpīḍya ca jihvay" âpi,
 cittena cittam parigr̥hya c' âpi,
 kāryaḥ prayatno, na tu te 'nuvartyāḥ.
 kim atra citram yadi vīta|moho
 vanam gataḥ svastha|manā na muhyet.

However, unwholesome thoughts may persist to a small extent, though they are being shaken loose; they should be obliterated by taking up different methods, such as study and work. A man of clear vision could even resort to sleep, or to physical exhaustion; but he should absolutely not meditate on a bad subject, dependence on which might bring negative consequences. For just as a man fearful of thieves does not like to open his door at night, even to friends, likewise a wise man expels the activity of pure and impure thoughts alike, due to their faults.

If they are being restricted by these kinds of method, 16.80 yet are not reversed, then they must be discarded, like the impurities in gold, by removing them according to their coarseness. Just as a man weary of excessive love-making will, for example, go for a brisk walk, so should the wise man proceed in relation to the faults. If those bad thoughts do not subside because their counteragent cannot be found, still they must not be tolerated even for a moment without being repulsed, like snakes in the house. Make an effort—grit your teeth if you like, press your tongue against the top of the palate, hold your mind with the mind—but never comply with them.

It's hardly surprising that a man free of ignorance who has retired to the forest in full mental health should be undeluded. A man unshaken when challenged in his heart by

ākṣipyamāṇo hr̥di tad|vitarkair
 na kṣobhyate yaḥ sa kṛtī, sa dhīraḥ.
 16.85 tad ārya|saty'ādhigamāya pūrvam
 viśodhay' ānena nayena mārgam,
 yātrā|gataḥ śaktru|vinigrah'ārtham
 rāj" ēva lakṣmīm aljitām jigīṣan.
 etāny aranyāny abhitaḥ śivāni
 yog'ānukūlāny aljan'êritāni
 kāyasya kṛtvā praviveka|mātram
 kleśa|prahāṇāya bhajasva mārgam.
 Kaunḍinya|Nanda|Kṛmil'|Āniruddhās,
 Tiṣy'|Ôpasenau, Vimalo 'tha Rādhaḥ,
 Vāṣp'|Ôttarau Dhautaki|Moharājau,
 Kātyāyana|Dravya|Pilindavatsāḥ,
 Bhaddāli|Bhadrāyaṇa|Sarpadāsa|,
 Subhūti|Godatta|Sujāta|Vatsāḥ,
 Saṃgrāmajid Bhadrājid Aśvajit ca,
 Śroṇas ca Śoṇas ca sa|Koṭikarṇaḥ,
 Kṣem"|Ājito Nandaka|Nanda|mātāv,*
 Upāli|Vāgīśa|Yaśo|Yaśodāḥ,
 Mahāhvayo Valkali|Rāṣṭrapālau,
 Sudarśana|Svāgata|Meghikāś ca,
 16.90 sa|Kapphinaḥ Kāśyapa Auruvilvo,
 mahā|Mahākāśyapa|Tiṣya|Nandāḥ,
 Pūrṇas ca Pūrṇas ca sa Pūrṇakaś ca,
 Śonāparāntas ca sa Pūrṇa eva,
 Śāradvatīputra|Subāhu|Cundā,
 Kondeya|Kāpya|Bhṛgu|Kunṭhadhānāḥ,
 sa|Śaivalau Revata|Kauṣṭhila ca,
 Maudgalya|gotras ca Gavāṃpatiś ca—

such thoughts is a complete man, a steadfast man. Therefore 16.85
 to obtain the Noble Truths, first cleanse the path by this
 method, as a king desiring to conquer unconquered riches
 first clears the road when he goes on an expedition to subdue
 his enemy. These gracious forests around us are not teeming
 with people and are suited to yogic discipline. Give your-
 self enough solitude, and follow the path to abandon the
 defilements.

Kaundínya, Nanda, Krímila and Anirúddha, Tishya and
 Upaséna, Víkala and Radha, Vashpa, Úttara, Dháutaki and
 Moha·raja, Katyáyana, Dravya and Pilínda·vatsa, Bhaddáli,
 Bhadráyana, Sarpa·dasa, Subhúti, Go·datta, Sujáta, Vatsa,
 Sangrámajit, Bhádrajit, and Áshvajit, Shrona, Shoná Koti·
 karna, Kshema, Ájita, the mothers of Nándaka and Nanda,
 Upáli, Vagísha, Yashas and Yashóda, Maháhvaya, Válkalin
 and Rashtra·pala, Sudárshana, Svágata and Méghika, Ká- 16.90
 pphina, Káshyapa of Uruvílva, Maha·káshyapa the Great,
 Tishya, Nanda, the two Purnas as well as Púrnaka and Pur-
 na Shonaparánta, the son of Sharádvati, Subáhu, Chunda,
 Kondéya, Kapya, Bhrigu, Kuntha·dhana, Sháivala, Révata
 and Káushthila, and Maudgalyáyana and Gavam·pati—

yaṃ vikramaṃ yoga|vidhāṃ akurvaṃs
 tam eva śīghraṃ vidhivat kuruṣva.
 tataḥ padaṃ prāpsyasi tair avāptaṃ
 sukh'āvṛtais tvaṃ niyataṃ yaśaś ca.
 dravyaṃ yathā syāt kaṭukaṃ rasena
 tac c' ōpayuktaṃ madhuraṃ vipāke,
 tath" āiva vīryaṃ kaṭukaṃ śrameṇa
 tasy' ārtha|siddhyā madhuro vipākaḥ.
 vīryaṃ paraṃ kārya|kṛtau hi mūlaṃ,
 vīryād ṛte kācana n' āsti siddhiḥ.
 udeti vīryād iha sarva|sampan,
 nir|vīryatā cet sakalaś ca pāpmā.

16.95 a|labdhasy' ā|lābho,
 niyataṃ upalabdhasya vigamaḥ.
 tath" āiv' ātm'|āvajñā
 kṛpaṇam adhikebhyaḥ paribhavaḥ,
 tamo nis|tejastvaṃ
 śruti|niyama|tuṣṭi|vyuparamaḥ
 nṛṇāṃ nir|vīryāṇāṃ
 bhavati vinipātaś ca bhavati.
 nayaṃ śrutvā śakto
 yad ayam abhivṛddhiṃ na labhate,
 paraṃ dharmam jñātvā
 yad upari nivāsaṃ na labhate,
 gr̥haṃ tyaktvā muktau
 yad ayam upaśāntiṃ na labhate—
 nimittaṃ kausīdyaṃ
 bhavati puruṣasy' ātra na ripuḥ.
 a|nikṣipt'|ōtsāho
 yadi khanati gāṃ vāri labhate,

that courage which they showed in the practice of yoga, be quick do the same, as instructed. Then you will certainly attain the state, and the glory, that those blissful ones reached.

Just as a substance may be pungent in flavor yet when eaten ripe may prove to be sweet, so an endeavor may be hard in its execution but when it ripens through the accomplishment of its aims, prove to be sweet. Endeavor is paramount, for it is the foundation of doing what needs to be done, and without endeavor there would be no accomplishment at all. All success in the world arises from endeavor, and if there were no endeavor evil would be complete.

Men without endeavor won't acquire what has not yet 16.95
been acquired, and they are bound to lose what has been acquired. They experience self-contempt, wretchedness, the scorn of their superiors, mental darkness, lack of brilliance, and a loss of learning, restraint and contentment; a great fall awaits them. When a competent person hears the method but makes no progress, when he knows the supreme *dharma* but wins no higher estate, when he leaves his home but finds no peace in freedom—the reason for this is his own laziness, and not an enemy.

A man obtains water when he digs the ground with unceasing perseverance, and he produces fire from firesticks by continually rubbing them together. And those who apply

prasaktaṃ vyāmathnañ
jvalanam araṇibhyāṃ janayati.
prayuktā yoge tu
dhruvam upalabhante śrama|phalaṃ,
drutaṃ nityaṃ yāntyo
girim api hi bhindanti saritaḥ.
kṛṣṭvā gāṃ paripālya ca śrama|śatair
aśnoti sasya|śriyaṃ;
yatnena pravigāhya sāgara|jalaṃ
ratna|śriyā krīḍati;
śatrūṇāṃ avadhūya vīryam iṣubhir
bhuṅkte narendra|śriyaṃ
tad vīryaṃ kuru śāntaye viniyataṃ
vīrye hi sarva|rddhayaḥ.»

Saundaranande mahā|kāvya Ārya|satya|vyākhyāno nāma
ṣoḍaśaḥ sargaḥ.

themselves to yogic discipline are sure to win the reward of their exertions; for rivers that run swiftly and continuously can erode even a mountain.

When a man has plowed the soil and protected it with infinite pains he earns a bounteous crop of corn; after laboring to plumb the ocean's waters he glories in his wealth of jewels; and when his arrows have driven off an enemy force, he enjoys royal sovereignty. So strive for peace, for all progress surely lies in endeavor."

End of Canto 16: Explanation of the Noble Truths.

CANTO 17
THE ATTAINMENT OF DEATHLESSNESS

17.1 **A** TH' ÂIVAM ādeśita|tattva|mārgo,
 Nandas tadā prāpta|vimokṣa|mārgaḥ;
 sarveṇa bhāvena gurau praṇamya
 kleśa|prahāṇāya vanam jagāma.
 tatr' āvakāśam mṛdu|nīla|śaṣpaṁ
 dadarśa śāntam taru|śaṇḍavantam
 niḥ|śabdayā nimnagay" ōpagūḍham
 vaidūrya|nīl'|ôdakayā vahantya.
 sa pādayos tatra vidhāya śaucam,
 śucau śive śrīmati vṛkṣa|mūle,
 mokṣāya baddhvā vyavasāya|kakṣām
 paryaṅkam aṅk'|âvahitam babandha.
 ṛjum samagram praṇidhāya kāyam,
 kāye smṛtiṁ c' âbhimukhīm vidhāya,
 sarv'|êndriyāṇy ātmani samnidhāya,
 sa tatra yogaṁ prayataḥ prapede.

17.5 tataḥ sa tattvaṁ nikhilaṁ cikīrṣur,
 mokṣ'|ânukūlāmś ca vidhīmś cikīrṣan,
 jñānena lokyena śamena c' âiva
 cacāra cetāḥ|parikarma|bhūmau.
 samdhāya dhairyaṁ, praṇidhāya vīryaṁ,
 vyapohya saktiṁ parigrhya śaktim,
 prasānta|cetā niyama|stha|cetāḥ;
 svasthas tato 'bhūd viṣayeṣv an|āsthaḥ.

SO, HAVING had the path to reality pointed out to him, 17.1

Nanda arrived at liberation's path; with his whole heart he paid homage to the guru and set out for the forest in order to abandon the defilements. There within a grove of trees he saw a peaceful clearing of soft dark grass, enfolded by a silent stream whose waters flowed beryl-blue.

He washed his feet there, and at a tree root, pure, auspicious and glorious, he girded himself with the resolve to win liberation and sat with his legs crossed and his hands in his lap.* Holding his body completely straight, directing his attention toward his body, and centering all his senses on himself, he began yogic practice in earnest.

Wanting to experience reality in its entirety, and with 17.5 the intention of carrying out the prescribed practices conducive to liberation, he used ordinary worldly knowledge and peacefulness to move into the stage in which the mind is prepared. Fastened to firmness, applying endeavor, repelling clinging and embracing capability, his peaceful thoughts rested within the rules of restriction; and being now healthy, he became indifferent to sensory experience.

ātapta|buddheḥ prahit'|ātmano 'pi.

sv|abhyasta|bhāvād atha kāma|saṃjñā,
paryākulaṃ tasya manaś cakāra,

prāvṛtsu vidyuj jalam āgat" ēva.

sa paryavasthānam avetya sadyaś,

cikṣepa tāṃ dharma|vighāta|kartrīm,
priyām api krodha|parīta|cetā

nārīm iv' ôdvṛtta|guṇāṃ manasvī.

ārabdha|vīryasya manaḥ|śamāya,

bhūyas tu tasy' â|kuśalo vitarkaḥ,

vyādhi|praṇāśāya niviṣṭa|buddher

upadravo ghora iv' ājagāma.

17.10 sa tad|vighātāya nimittam anyad,

yog'|ânukūlaṃ kuśalaṃ prapede,

ārtāyanam kṣīṇa|balo bala|stham

nirasyamāno balin" ârin" ēva.

puraṃ vidhāy' ânuvidhāya daṇḍam,

mitrāṇi saṃgrhya, ripūn vigrhya,

rājā yath" āpnoti hi gām a|pūrvām

nītir mumukṣor api s" âiva yoge.

vimokṣa|kāmasya hi yogino 'pi

manaḥ puraṃ, jñāna|vidhiś ca daṇḍaḥ;

guṇāś ca mitrāṇy, arayaś ca doṣā,

bhūmir vimuktir yatate yad|artham.

Though burning zeal was in his mind and urgency in his inner self, a lustful thought occurred to him as a result of his long-standing habits. It made his mind turbulent, like lightning striking water during the rainy season. He discarded that thought, obstacle-maker to *dharma* that it was, when he suddenly became aware of the impediment, as an excitable man throws off a loved but pushy woman when his mind is encompassed by anger.

But as he was commencing his endeavor to pacify his mind, again an offensive thought occurred to him, like a severe new symptom appearing in a man whose faculties are preoccupied with fighting off an existing disease. To elimi- 17.10
nate it, he started another subject of meditation, wholesome and favorable to yogic practice, as an enfeebled man harassed by a forceful enemy sets out for a secure refuge for the oppressed.

When it comes to yogic practice, a man seeking liberation must adopt a policy like that of a king who wins previously unconquered territory by fortifying his city, administering justice, gathering allies and repulsing enemies. For the mind of the liberation-seeking practitioner is his citadel, and the rules for gaining knowledge are his system of justice; his virtues are his allies, his fault his enemies, and liberation the new land for which he labors.

sa duḥkha|jālān mahato mumukṣur,
 vimokṣa|mārg'|ādhigame vivikṣuḥ,
 panthānam āryaṃ paramaṃ didṛkṣuḥ,
 śamaṃ yayau kiṃ cid upātta|cakṣuḥ.
 yaḥ syān niketas tamaso '|niketaḥ
 śrutv" āpi tattvaṃ sa bhavet pramattaḥ,
 yasmāt tu mokṣāya sa pātra|bhūtas,
 tasmān manaḥ sv'|ātmani saṃjahāra.

17.15 sambhārataḥ pratyayataḥ svabhāvād
 āsvādato doṣa|viśeṣataś ca,
 ath' ātmavān niḥsaraṇ'|ātmataś ca,
 dharmeṣu cakre vidhivat parīkṣām.
 sa rūpiṇaṃ kṛtsnam a|rūpiṇaṃ ca
 sāraṃ didṛkṣur vicikāya kāyam;
 ath' âśuciṃ duḥkham a|nityam a|svaṃ
 nir|ātmakaṃ c' âiva cikāya kāyam.
 a|nityatas tatra hi śūnyataś ca
 nir|ātmato duḥkhata eva c' âpi,
 mārga|pravekeṇa sa laukikena
 kleśa|drumaṃ saṃcalayām cakāra.
 yasmād a|bhūtvā bhavat' îha sarvaṃ,
 bhūtvā ca bhūyo na bhavaty avaśyam,
 sa|hetukaṃ ca kṣayi|hetumac ca,
 tasmād a|nityaṃ jagad ity avindat.
 yataḥ prasūtasya ca karma|yogaḥ,
 prasajyate bandha|vighāta|hetuḥ
 duḥkha|pratīkāra|vidhau sukh'|ākhye,
 tato bhavaṃ duḥkham iti vyapaśyat.

Wishing to be free of the great net of suffering, hoping to gain access to the road to liberation, wanting to see the sublime noble path, he attained some measure of insight, and grew peaceful. Heedless is the unhoused man who has heard the truth, yet houses ignorance; but since Nanda had become a vessel fit for liberation, he gathered his mind into his own self.

Self-contained, he carried out the recommended investigation into all phenomena, with reference to their prerequisites, their causes, their inherent nature, how they are experienced, their particular faults, and their termination. He examined the body with the intention of viewing its entire material and immaterial substance; and he observed that the body was not pure, that it was prone to suffering, impermanent, without properties, and without self. From his perception of the body as impermanent, empty, without a self, and also as suffering, by this most excellent ordinary worldly path he shook the tree of defilements. 17.15

Since everything that exists here and now did not exist before, and that having come into existence it will necessarily not exist in the future, and since it is dependent on a cause and yet that cause wanes, Nanda concluded that the world is impermanent.

Because karma is joined to a living being, and since the cause of bondage and destruction is linked to that drug for counteracting suffering which is called pleasure, Nanda saw that existence entails suffering.

- 17.20 yataś ca saṃskāra|gataṃ viviktaṃ,
 na kārakaḥ kaś cana vedako vā,
 sāmagryataḥ sambhavati pravṛttiḥ,
 śūnyaṃ tato lokam imaṃ dadarśa.
 yasmān nirīhaṃ jagad a|svatantraṃ,
 n' āśvaryaṃ ekaḥ kurute kriyāsu,
 tat tat pratītya prabhavanti bhāvā
 nir|ātmakaṃ tena viveda lokam.
 tataḥ sa vātaṃ vyajanād iv' ôṣṇe,
 kāṣṭh'|āśritaṃ nirmathanād iv' âgnim,
 antaḥ|kṣiti|sthaṃ khaṇanād iv' âmbho,
 lok'|ôttaraṃ vartma dur|āpam āpa.
 sai|jñāna|cāpaḥ smṛti|varma baddhvā,
 viśuddha|śīla|vrata|vāhana|sthaḥ,
 kleś'|âribhiś citta|raṇ'|âjira|sthaiḥ
 sârdhaṃ yuyutsur vijayāya tasthau.
 tataḥ sa bodhy|aṅga|śit'|âtta|śāstras,
 samyak|pradhān'|ôttama|vāhana|sthaḥ,
 mārḡ'|âṅga|mātaṅga|vatā balena,
 śanaiḥ śanaiḥ kleśa|camūṃ jagāhe.
- 17.25 sa smṛty|upasthāna|mayaiḥ pṛṣatkaiḥ
 śātrūn viparyāsa|mayān kṣaṇena,
 duḥkhasya hetūṃś caturaś caturbhiḥ
 svaiḥ svaiḥ pracār'|āyatanair dadāra.

Since individuality is produced by conditions, and there is no maker or thinker, and individual activity arises from a network of causes, Nanda saw that this world is empty. 17.20

Since the world is not self-dependent and has no power to set things in motion, and no one exercises sovereignty in actions, and since states of existence arise in dependence on all sorts of things, he understood that the world was without self.

Then, like feeling a cool breeze from fanning oneself during the hot season, or like getting fire that is latent in wood by rubbing sticks together, or like finding underground water by digging for it, he reached the hard-to-reach supra-mundane path.*

With his bow of true knowledge, binding on his armor of mindfulness, standing in his chariot of pure vows of moral self-restraint, he stood determined to fight for victory against his enemy, the defilements, which were ranged in the battlefield of his mind. Holding the sharp weapon of the constituents of enlightenment, and standing on the excellent chariot of well-directed effort, with his army which consisted of the elephants of the constituents of the path, he gradually penetrated the ranks of the defilements. With the arrows of the four foundations of mindfulness, each with its own range of application, in an instant he burst apart the four enemies which consist of distorted views, the causes of suffering.* 17.25

āryair balaiḥ pañcabhir eva pañca
 cetāḥ|khilāny a|pratimair babhañja,
 mithy”|āṅga|nāgāṃś ca tath”|āṅga|nāgair
 vinirdudhāv’ āṣṭabhir eva so ’ṣṭau.
 ath’ ātma|dr̥ṣṭim sakalāṃ vidhūya,
 caturṣu satyeṣv a|kathaṃkathaḥ san,
 viśuddha|śīla|vrata|dr̥ṣṭa|dharmo,
 dharmasya pūrvāṃ phala|bhūmim āpa.
 sa darśanād ārya|catuṣṭayasya,
 kleś’|āika|deśasya ca viprayogāt,
 pratyātmikāc c’ āpi viśeṣa|lābhāt,
 pratyakṣato jñāni|sukhasya c’ āiva,
 dārdḍhyāt prasādasya, dhṛteḥ sthiratvāt,
 satyeṣv a|saṃmūḍhatayā caturṣu,
 śīlasya c’ ā|cchidratay” ōttamasya,
 niḥ|saṃśayo dharma|vidhau babhūva.

17.30 ku|dr̥ṣṭi|jālena sa viprayukto
 lokaṃ tathā|bhūtaṃ avekṣamāṇaḥ
 jñān’|āśrayāṃ prītim upājagāma
 bhūyaḥ prasādaṃ ca gurāv iyāya.
 yo hi pravṛttiṃ niyatām avaiti
 n’ āiv’ ānya|hetor iha n’ āpy a|hetoḥ,
 pratītya tat tat samavaiti tat tat—
 sa naiṣṭhikaṃ paśyati dharmam āryam.
 śāntaṃ śivaṃ nir|jarasaṃ virāgaṃ,
 niḥśreyasaṃ paśyati yaś ca dharmam,
 tasy’ ōpadeṣṭāram ath’ ārya|varyaṃ
 sa prekṣate Buddham avāpta|cakṣuḥ.

With his five incomparable noble powers he broke up the five barren places of the mind,* and with his eight elephants which were the constituents of the right path he drove off the eight elephants which were the constituents of the wrong path.* Shaking off the theory of the self completely, entertaining no doubts about the Four Truths, clear in his duty with regard to the pure vows of moral self-restraint, he reached the stage of the first fruit of the *dharma*.*

From his insight into the noble fourfold doctrine, from disconnecting from part of the defilements, from his personal attainment of distinction, from his perception of the bliss experienced by those who know, from the strength of his tranquillity, from the constancy of his resolve, from his clarity regarding the Four Truths, and from his lack of blemish in his supreme moral self-restraint he freed himself from uncertainty in the prescriptions of *dharma*. Loosed 17.30 from the net of wrong views and discerning the world as it really is, he experienced joy founded on knowledge, and felt still greater gratitude toward his guru.

For he who understands that while a particular activity in the here and now is not caused by something else, it is also not without cause, and who recognizes that everything is dependent on a variety of things*—he sees the ultimate noble *dharma*. And he who sees that *dharma* is tranquil, benign, without age or passion, and unexcelled, and sees that its teacher, Buddha, is the best of the noble ones—he has won insight.

yath" ôpadeśena śivena mukto
 rogād a|rogo bhiṣajam kṛta|jñah,
 anusmaran paśyati citta|drṣṭyā
 maitryā ca śāstra|jñatayā ca tuṣṭah,
 āryeṇa mārgeṇa tath" âiva muktas
 Tathāgataṃ tattva|vid ārya|sattvah,
 anusmaran paśyati kāya|sākṣī
 maitryā ca sarva|jñatayā ca tuṣṭah.
 17.35 sa nāśakair drṣṭi|gatair vimuktaḥ,
 paryantam ālokyā punar bhavasya,
 bhaktvā ghr̥ṇām kleśa|vijṛmbhiteṣu,
 mṛtyor na tatrāsa na dur|gatibhyaḥ.
 tvak|snāyu|medo|rudhir'|âsthi|māṃsa|
 keś'|ādin" âmedhya|gaṇena pūrṇam
 tataḥ sa kāyaṃ samavekṣamāṇah;
 sāram vicinty' âṇv api n' ôpalebhe.
 sa kāma|rāga|pratighau sthir'|ātmā
 ten' âiva yogena tanū cakāra;
 kṛtvā mah"|ôraska|tanus tanū tau,
 prāpa dvitīyaṃ phalam ārya|dharme.
 sa lobha|cāpaṃ parikalpa|bāṇam
 rāgaṃ mahā|vairiṇam alpa|śeṣam
 kāya|svabhāv'|âdhigatair bibheda
 yog'|āyudh'|âstrair a|śubhā|prṣatkaiḥ.
 dveṣ'|āyudham krodha|vikīrṇa|bāṇam
 vyāpādam antaḥ|prasavaṃ sapatnam,
 maitrī|prṣatkair dhṛti|tūṇa|saṃsthaiḥ
 kṣamā|dhanurjyā|visṛtair jaghāna.
 17.40 mūlāny atha trīṇy a|śubhasya vīras
 tribhir vimokṣ'|āyatanaś cakarta,

Just as a healthy man who was delivered from illness by successful treatment in his gratitude forms a mental picture of his doctor, and in remembering him, is delighted by his kindness and scientific knowledge, likewise a man liberated by the noble path, who knows reality and possesses the noble truth, is witness to the realized one, and in remembering him is delighted by his loving-kindness and omniscience.

Liberated from destructive views, seeing the end of re- 17.35
birth, feeling compassionate repugnance at the extent of the defilements, he feared neither death nor rebirth in the lower realms. Then he perceived that the body was filled with a host of impurities such as skin, sinew, fat, blood, bone, flesh and hair; and in reflecting on its substance, he found not even an atom that was real. Firm in himself, and using the same yogic practice, he minimized the obstacles, desire and hate; himself broad-chested, he made them small, and so obtained the second fruit of the noble *dharma*.

That small remainder of the great enemy passion, which has longing for its bow and imaginings for its arrows, he shattered with his own arsenal of the weapons of yogic practice, the arrows of impurity meditation obtained through seeing the real nature of the body. He killed his adversary, malice, which drives one from within, which has hatred for its weapon and anger for its scattering arrows, with his own arrows of loving-kindness, kept in a quiver of constancy and dispersed by the bow-string of tolerance.

Then he, the hero, cut away the three roots of impurity 17.40
with the three supports of liberation, like a noble man cuts down three bow-bearing enemies at the head of their army

camū|mukha|sthān dhṛta|kārmukāṃs trīn
 arīn iv' āris tribhir āyas'|āgraiḥ.
 sa kāma|dhātoḥ samatikramāya
 pārṣṇi|grahāṃs tān abhibhūya śatrūn,
 yogād anāgāmi|phalaṃ prapadya;
 dvār' īva nirvāṇa|purasya tasthau.
 kāmair viviktaṃ malinais ca dharmair
 vitarkavac c' āpi vicāravac ca,
 viveka|jaṃ prīti|sukh'|ôpapannaṃ
 dhyānaṃ tataḥ sa prathamam prapede.
 kām'|āgni|dāhena sa vipramukto
 hlādaṃ paraṃ dhyāna|sukhād avāpa,
 sukhaṃ vigāhy' āpsv iva gharma|khinnaḥ,
 prāpy' ēva c' ārthaṃ vipulaṃ daridraḥ.
 tatr' āpi tad|dharma|gatān vitarkān,
 guṇ'|āguṇe ca prasṛtān vicārān,
 buddhvā manaḥ|kṣobha|karān a|śāntāṃs,
 tad|viprayogāya matiṃ cakāra.
 17.45 kṣobhaṃ prakurvanti yath" ōrmayo hi
 dhīra|prasann'|āmbu|vahasya sindhoḥ,
 ek'|āgra|bhūtasya tath" ōrmi|bhūtās
 citt'|āmbhasaḥ kṣobha|karā vitarkāḥ.
 khinnasya suptasya ca nirvṛtasya
 bādhāṃ yathā samjanayanti śabdāḥ,
 adhyātmam aik'|āgryam upāgatasya
 bhavanti bādhāya tathā vitarkāḥ.

with three metal-tipped arrows.* In order to pass entirely beyond the sphere of desire, he had overpowered those enemies who attack from behind, and through yogic practice he had won the fruit of not returning to earth; now he stood as though at the gateway to the city of nirvana.

Then he entered the first level of meditation,* in which passion and the tainted constituents of reality are absent. It consists of an initial and a sustained application of the mind to its object, is born of discernment, and is imbued with happiness and bliss. Saved from the burns of passion's fire, he experienced great rapture through the bliss of meditation, like the pleasure of a heat-exhausted man when he dives into water, or like the delight of a pauper finding fabulous wealth.

He realized that even at this stage the initial application of concentration to the constituents of reality, as well as the sustained application of concentration to a consideration of their virtues and flaws, are not conducive to peace but make undulations in the mind. He decided to break away from them. For just as waves make ripples in a river bearing calm, 17.45 limpid water, waves of thought make ripples in the waters of the one-pointed mind. And just as noises disturb an exhausted person who is sleeping peacefully, so do thoughts become an irritant for someone who has reached inner one-pointedness.

ath' â|vitarkaṃ kramaśo '|vicāram

ek'|âgra|bhāvān manasaḥ prasannam,

samādhi|jaṃ prīti|sukhaṃ dvitīyaṃ

dhyānaṃ tad ādhyātma|śivaṃ sa dadhyau.

tad dhyānam āgamyā ca citta|maunaṃ,

lebhe parāṃ prītim a|labdha|pūrvām.

prītau tu tatr' âpi sa doṣa|darśī

yathā vitarkeṣv abhavat tath" âiva.

prītiḥ parā vastuni yatra yasya

viparyayāt tasya hi tatra duḥkham;

prītāv ataḥ prekṣya sa tatra doṣān

prīti|kṣaye yogam upāruroha.

17.50 prīter virāgāt sukham ārya|juṣṭaṃ

kāyena vindann atha samprajānan,

upekṣakaḥ sa smṛtimān vyahārṣīd;

dhyānaṃ tṛtīyaṃ pratilabhya dhīraḥ.

yasmāt paraṃ tatra sukhaṃ sukhebhyaḥ

tataḥ paraṃ n' âsti sukha|pravṛttiḥ;

tasmād babhāṣe śubha|kṛtsna|bhūmim

par'|âpara|jñāḥ param' êti maitryā.

Then he gradually entered the second level of meditation, which has no initial or sustained application of the mind to its object. Born of concentration and calm due to mental one-pointedness, it is joyfully blissful and endowed with inner delight. And in reaching that level of meditation in which the mind is silent, he experienced a profound joy which he had never felt before. But in that joy too he noticed a flaw, just as he had with regard to thoughts. For he who takes profound joy in anything will also find unsatisfactoriness in it, because of the possibility of its alteration; so noticing the flaws in joy, he undertook yogic practice to destroy joy.

Through his non-attachment to joy he then discovered 17.50 the physical bliss enjoyed by the noble ones, and with full comprehension he passed the time in equanimity, attentive and steady; and he attained the third level of meditation. Bliss does not operate beyond this level, since the bliss here is greater than any other bliss. Therefore the knower of the lower and the higher called it the stage of the entirely lovely, supreme through loving-kindness.

dhyāne 'pi tatr' âtha dadarśa doṣaṃ
 mene paraṃ śāntaṃ an|īñjaṃ eva—
 ābhogato 'p' īñjayati sma tasya
 cittaṃ pravṛttaṃ sukhaṃ ity ajasraṃ.
 yatr' êñjitaṃ, spanditaṃ asti tatra,
 yatr' âsti ca spanditaṃ, asti duḥkhaṃ.
 yasmād atas tat sukhaṃ īñjakatvāt
 praśānti|kāma yatayas tyajanti.
 atha prahāṇāt sukha|duḥkhayoś ca
 mano|vikārasya ca pūrvam eva,
 dadhyāv upekṣā|smṛtimad viśuddhaṃ
 dhyānaṃ tath" â|duḥkha|sukhaṃ caturthaṃ.

- 17.55 yasmāt tu tasmin na sukhaṃ na duḥkhaṃ,
 jñānaṃ ca tatr' âsti tad|artha|cāri;
 tasmād upekṣā|smṛti|pāriśuddhir
 nirucyate dhyāna|vidhau caturthe.
 dhyānaṃ sa niśritya tataś caturthaṃ,
 arhattva|lābhāya matiṃ cakāra,
 saṃdhāya maitraṃ balavantam āryaṃ
 rāj" êva deśān a|jitāñ jigīṣuḥ.
 ciccheda kārtsnyena tataḥ sa pañca
 prajñ"âsinā bhāvanay" ēritena
 ūrdhvaṃ|gamāny uttama|bandhanāni
 saṃyojanāny uttama|bandhanāni.
 bodhy|aṅga|nāgair api saptabhiḥ sa
 sapt' âiva citt'ânuśayān mamarda,
 dvīpān iv' ôpasthita|vipraṇāśān
 kālo grahaiḥ saptabhir eva sapta.

But since he considered the highest to be peaceful and without fluctuation, he detected a flaw even in meditation at this level—that his mind fluctuated continuously due to modulations in the workings of bliss. Where there is fluctuation, there is motion, and where there is motion, there is suffering. Because of this fluctuation, ascetics who strive for peace give up that bliss.

Then, because he had just given up bliss and suffering as well as alteration of the mind, he attained the fourth level of meditation, which is pure, free from happiness and sorrow, and endowed with equanimity and mindfulness. Since there 17.55 is no bliss or sorrow at this level, knowledge lives here at one with its object; therefore in the description of the fourth level of meditation it is said that there is purification of equanimity and mindfulness.

With the support of the fourth level of meditation, he made up his mind to win the worthy state, as a king joins with a mighty and noble ally when he wishes to conquer unconquered territories. With the sword of wisdom wielded through meditation, he completely severed the final five upper bonds, the last ties to rebirth.* With his seven elephants of the constituents of enlightenment he also trampled down the seven negative predispositions of the mind,* as Time with the seven planets tramples down the seven continents when their destruction is due.

agni|drum' |ājy' |āmbuṣu yā hi vṛttiḥ
 kabandha|vāyva|agni|divākarāṇām,
 doṣeṣu tām vṛttim iyāya Nando
 nirvāpaṇ' |ôtpāṭana|dāha|śoṣaiḥ.

17.60 iti tri|vegama tri|jhaṣama tri|vīcam
 ek' |āmbhasama pañca|rayama dvi|kūlam
 dvi|grāham aṣṭāṅgavatā plavena
 duḥkh' |ārṇavam duḥ|taram uttatāra.
 arhattvam āsādyā sa sat|kriy' |ārho
 nir|utsuko niḥ|praṇayo nir|āśaḥ
 vi|bhīr vi|śug vīta|mado vi|rāgaḥ;
 sa eva dhr̥ty' ānya iv' ābabhāse.
 bhrātuś ca śāstuś ca tay' ānuśiṣṭyā
 Nandas tataḥ svena ca vikrameṇa
 praśānta|cetāḥ paripūrṇa|kāryo
 vāṇīm imām ātma|gatām jagāda:
 «namo 'stu tasmai Sugatāya, yena
 hit' |āiṣiṇā me karuṇ' |ātmakena
 bahūni duḥkhāny apavartitāni
 sukhāni bhūyāṃsy upasaṃhṛtāni.
 aham hy an|āryeṇa śarīra|jena
 duḥkh' |ātmake vartmani kṛṣyamāṇaḥ,
 nivartitas tad|vacan' |āṅkuśena,
 darp' |ānvito nāga iv' āṅkuśena.

17.65 tasy' ājñayā kāruṇikasya śāstur
 hr̥di|stham utpāṭya hi rāga|śalyam
 ady' āiva tāvat su|mahat sukham me
 sarva|kṣaye kiṃ bata nirvṛtasya!
 nirvāpya kām' |āgnim aham hi dīptam
 dhr̥ty|ambunā pāvakaṃ ambun' ēva;

That process by which fire, trees, ghee and water are extinguished, uprooted, burned and dried up by clouds, wind, fire and the sun—Nanda applied that process to the faults. Thus with his eightfold boat he crossed the hard-to- 17.60
cross ocean of suffering, which has three streams, three fish, three waves, one body of water, five streams, two shores and two crocodiles. With no yearning, no affection, no expectation, no fear, no grief, no pride, no passion, he was worthy of honor on reaching the worthy state; though it was him, he seemed different because of his steadfastness.

Through the guidance of his brother and teacher and through his own valor, Nanda had accomplished what was to be done, and with tranquil mind he inwardly gave praise:

“Homage be to him, the Súcata, who in his compassionate striving for my well-being turned away many sorrows and brought great joy. For I was being pulled down the path of suffering by ignoble physicality, but I was turned back, hooked by his words, as a proud elephant is turned back with a hook. The arrow of lust that was lodged in my heart 17.65
was pulled out under the direction of the compassionate teacher. Immense bliss is mine right now, and oh! my peace in the annihilation of it all!

Just as I would put out a fire with water, I have extinguished the burning fire of passion with the water of steadfastness; now I have come to utter rapture, like someone

hlādaṃ paraṃ sāmpratam āgato 'smi,
 śītaṃ hradam gharma iv' āvatīrṇaḥ.
 na me priyaṃ kiṃ cana, n' â|priyaṃ me;
 na me 'nurodho 'sti, kuto virodhaḥ.
 taylor a|bhāvāt sukhito 'smi sadyo,
 him'|ātapābhyām iva viprayuktaḥ.
 mahā|bhayāt kṣemam iv' ôpalabhya,
 mah"|"āvarodhād iva vipramokṣam,
 mah"|"ārṇavāt pāram iv' â|plavaḥ,
 san bhīm'|"āndhakārād iva ca prakāśam,
 rogād iv' ārogyam a|sahya|rūpād,
 ṛṇād iv' ân|rṇyam an|anta|saṃkhyāt,
 dviṣat|sakāśād iva c' âpayānam,
 durbhikṣa|yogāc ca yathā subhikṣam,
 17.70 tadvat parāṃ śāntim upāgato 'haṃ
 yasy' ānubhāvena vināyakasya.
 karomi bhūyaḥ punar|uktam asmai
 namo namo 'rhāya Tathāgatāya.
 yen' āhaṃ girim upanīya rukma|śṛṅgaṃ
 svargaṃ ca plavaga|vadhū|nidarśanena,
 kām'|ātmā tri|diva|carībhīr aṅganābhīr
 nirkr̥ṣṭo yuvati|maye kalau nimagnaḥ.
 tasmāc ca vyasana|parād anartha|pañkād
 utkr̥ṣya krama|śīthilaḥ karīva pañkāt;
 śānte 'smin virajasi vijvare viśoke
 sad|dharma vitamasi naiṣṭhike vimuktaḥ.

slipping into a cool lake during the summer heat. There is nothing at all that is pleasant or unpleasant for me; I am not enamored of anything, and even less am I hostile to anything. In the absence of these two I am straightaway joyful, like one who is spared extremes of cold and heat.

Like finding safety from great danger, like release from imprisonment, like reaching the futher shore of the great ocean without a boat, like light after terrible darkness, like recovery from an unendurable sickness, like solvency after incalculable debt, like escape from an enemy presence, like plentiful alms after a dearth of alms, likewise I have come to utmost peace through the power of the teacher. Again and repeatedly I do homage, homage to him, the worthy one, the realized one. 17.70

By him I was taken to the golden-peaked mountain and to heaven, where, lustful for the women who wander the triple heaven, and sunk in the evil comprised of young women, I was dragged out of that condition by his example of the female monkey. I was dragged from the worst of predicaments, the worthless slime, like a feeble-footed elephant from the mud; now I am liberated into this good *dharma*, which is peaceful, ultimate, without passion, without fever, without grief, and without mental darkness.

taṃ vande param anukampakaṃ mahā'rṣiṃ,
mūrdhn" āhaṃ prakṛti|guṇa|jñam āśaya|jñam,
sambuddhaṃ daśa|balinaṃ bhiṣak|pradhānaṃ,
trātāraṃ. punar api c' āsmi saṃnatas tam!»

mahā|kāvyē Saundaranande 'mṛt'|ādhigamo nāma
saptadaśaḥ sargaḥ.

THE ATTAINMENT OF DEATHLESSNESS

I bow my head to the supremely compassionate one, the great seer, knower of the qualities of nature, knower of the disposition of beings, the perfectly enlightened, holder of the ten powers, best of physicians, my rescuer. Again I bow to him!"

End of Canto 17: The Attainment of Deathlessness.

CANTO 18
HIS INSTRUCTIONS REVEALED

- 18.1 **A**THA DVIJO bāla iv' āpta|Vedaḥ,
 kṣipraṃ vaṇik prāpta iv' āpta|lābhaḥ,
 jītvā ca rājanya iv' āri|sainyaṃ,
 Nandaḥ kṛt'|ārtho gurum abhyagacchat.
 draṣṭuṃ sukhaṃ jñāna|samāpti|kāle,
 gurur hi śiṣyasya guroś ca śiṣyaḥ,
 «pariśramas te sa|phalo may' īti»;
 yato didṛkṣ" āsya munau babhūva.
 yato hi yen' ādhigato viśeṣas tasy'
 ōttam'|āṅge 'rhati kartum ijjām
 āryaḥ sa|rāgo 'pi kṛtajña|bhāvāt.
 prakṣīṇa|mānaḥ kim u vīta|rāgaḥ?
 yasy' ārtha|kāma|prabhavā hi bhaktis
 tato 'sya sā tiṣṭhati rūḍhamūlā.
 dharm'|ānvayo yasya tu bhakti|rāgas
 tasya prasādo hṛday'|āvagāḍhaḥ.
- 18.5 kāṣāya|vāsāḥ kanak'|āvadātas,
 tataḥ sa mūrdhnā gurave praṇeme,
 vāt'|ēritaḥ pallava|tāmra|rāgaḥ
 puṣp'|ōjjvala|śrīr iva karṇikāraḥ.
 ath' ātmanaḥ śiṣya|guṇasya c' āiva
 mahā|muneḥ śāstrī|guṇasya c' āiva
 saṃdarśan'|ārthaṃ sa na māna|hetoḥ
 svām kārya|siddhiṃ kathayām babhūva.

SUCCESSFUL as a twice-born youth who has mastered the Vedas, as a businessman who has turned a quick profit, as a warrior king who has conquered an enemy army, Nanda then approached the guru. For at the time when knowledge has been perfected, it is pleasant for the teacher to see the student, and for the student to see the teacher, each with the thought “your striving has borne fruit through me”; and so he wished to see the sage. 18.1

For a noble one, even when he is passionate, should pay homage, bowing his head, out of gratitude to the person through whom he has gained something special. How much more should a man do so when he is without passion and his pride at an end? When a person’s devotion springs from wealth or lust, its roots remain in those things. But when his passion for devotion follows *dharma*, then tranquillity enters his heart.

Shining like gold in his ochre garments, he bowed his head to the guru, like a wind-stirred *karnikára* tree with its shoots coppery crimson and its flowers radiantly blazing. Then he spoke of his own success in his task, not out of conceit, but to fully demonstrate the characteristics of a pupil in himself, and the characteristics of a teacher in the great sage. 18.5

«yo dr̥ṣṭi|śalyo hr̥day'|âvagāḍhaḥ
 prabho bhr̥śaṃ mām atudat su|tīkṣṇaḥ.
 tvad|vākya|saṃdaṃśa|mukhena me sa
 samuddhr̥taḥ, śalya|hr̥t" êva śalyaḥ
 kathaṃkathā|bhāva|gato 'smi yena
 cchinnaḥ sa, niḥ|saṃśaya, saṃśayo me.
 tvac|chāsanāt sat|patham āgato 'smi
 su|deśikasy' êva pathi pranaṣṭaḥ.
 yat pītam āsvāda|vaś'|êndriyeṇa
 darpeṇa kandarpa|viṣaṃ may" āsīt
 tan me hataṃ tvad|vacan'|âgadena,
 viṣaṃ vināś" îva mah"|âgadena.

18.10

kṣayaṃ gataṃ janma nirasta|janman
 sad|dharma|caryām uṣito 'smi samyak.
 kṛtsnaṃ kṛtaṃ me kṛta|kārya kāryaṃ;
 lokeṣu bhūto 'smi na loka|dharmā.
 maitrī|stanīm, vyañjana|cāru|sāsnām,
 sad|dharma|dugdhām, pratibhāna|śṛṅgām,
 tav' āsmi gām sādhu nipīya tṛptas,
 tṛṣ" êva gām, uttama, vatsa|varṇaḥ.
 yat paśyataś c' ādhigamo mam' âyaṃ
 tan me samāsenā mune nibodha,
 sarva|jña kāmaṃ viditaṃ tav' âitat
 svaṃ t' ûpacāraṃ pravivakṣur asmi.
 anye 'pi santo vimumukṣavo hi
 śrutvā vimokṣāya nayaṃ parasya,
 muktasya rogād iva rogavantas
 ten' âiva mārgeṇa sukhaṃ ghaṭante.

“The arrow of wrong views that was plunged into my heart, O Lord, had struck me forcibly and was extremely sharp. It was extracted by the forceps of your words, like an arrow removed by a surgeon. The doubt which made me full of questions and opinions has been excised, O you who are without doubts. Because of your instruction I have arrived at the true path, like a lost man who finds his way through the directions of a good guide. That love-poison that I drunk in my pride when my senses were ruled by relishing was eradicated by the antidote of your words, like a deadly poison eradicated by a powerful antidote.

Birth has been destroyed for me, O remover of birth, and I live entirely in the practice of the good *dharma*. I have completely finished what was to be done, O task-accomplisher; I exist in the world but am free of its phenomena. I have drunk from the cow of your speech which has udders of loving-kindness, the lovely dewlap of substance, milk of the good *dharma*, and horns of inspiration. I am rightly contented, O excellent one, as a little calf drinks from a cow, due to thirst, and is satisfied. 18.10

O sage, listen to a summary of my achievement when I saw clearly, for I would personally like to talk of my course of treatment, though I suppose you know it already, all-knowing one. For when they hear that someone has been guided to liberation, other good men hoping for liberation will also strive for happiness by the same route, just as sick people, when they hear of someone's deliverance from sickness, strive for relief by the same method.

urvy|ādikāñ janmani vedmi dhātūn,
 n' ātmānam urvy|ādiṣu teṣu kiṃ cit;
 yasmād atas teṣu na me 'sti saktir.

bahiś ca kāyena samā matir me.

18.15 skandhāmś ca rūpa|prabhṛtīn daś'|ārdhān
 paśyāmi yasmāc capalān a|sārān
 an|ātmakāmś c' āiva vadh'|ātmakāmś ca—
 tasmād vimukto 'smy a|śīvebhya ebhyaḥ.
 yasmāc ca paśyāmy udayaṃ vyayaṃ ca
 sarvāsv avasthāsv aham indriyāṇām,
 tasmād a|nityeṣu nir|ātmakeṣu
 duḥkheṣu me teṣv api n' āsti saṅgaḥ.
 yataś ca lokaṃ sama|janma|niṣṭhaṃ
 paśyāmi niḥ|sāram a|sac ca sarvam,
 ato dhiyā me manasā vibuddham,*
 «asm' īti» me n" êñjītam asti yena.
 catur|vidhe n'|āika|vidha|prasaṅge
 yato 'ham āhāra|vidhāv a|saktaḥ;
 a|mūrchitaś c' āgrathitaś ca tatra.
 tribhyo vimukto 'smi tato bhavēbhyaḥ.
 a|niścitaś c' ā|pratibaddha|citto
 dṛṣṭa|śrut'|ādaυ vyavahāra|dharme,
 yasmāt sam'|ātm" ānugataś ca tatra,
 tasmād viśaṃyoga|gato 'smi muktaḥ.»

I know that the elements of earth and so on are present in birth, and that in these elements such as earth there is no self at all; that is why I do not cling to them. I think in the same way about my body and what is outside it. I 18.15 can see that the five constituents of human identity such as material form are fickle, without substance, without self, murderous—so I am free of these pernicious things.* And since I behold a rising up and falling away in all aspects of the senses, impermanent, without self, and unsatisfactory as they are, I have no attachment for them either.

Since I can see that in all the world birth is equivalent to death, without substance and without reality, my mind has awoken from thought, so that I have no inclination to think ‘I exist.’ Attachment to the four kinds of food* takes many forms, but I do not cling to them; I am not fooled or fettered by them. Therefore I am free of the three realms of existence. Since my mind is unshackled and I do not depend on aspects of ordinary life such as what is seen and heard, but engage in those actions while I myself remain in equilibrium, I am therefore separate from them, and free.”

- 18.20 ity evam uktvā guru|bāhumānyāt
 sarveṇa kāyena sa gāṃ nīpannaḥ,
 praverito lohita|candan'ākto
 haimo mahā|stambha iv' ābabhāse.
 tataḥ pramādāt prasṛtasya pūrvam
 śrutvā dhṛtiṃ vyākaraṇam ca tasya,
 dharm'ānvayam c' ānugatam prasādam,
 megha|svaras tam munir ābabhāse.
 «uttiṣṭha, dharme sthita śiṣya|juṣṭe!
 kiṃ pādayor me patito 'si mūrdhnā?
 abhyarcanam me na tathā praṇāmo,
 dharme yath" āiṣā pratipattir eva.
 ady' āsi su|pravrajito jit'ātman
 aiśvaryam apy ātmani yena labdham.
 jit'ātmanaḥ pravrajanaṃ hi sādhu,
 cal'ātmano na tv a|jit'ēndriyasya.
 ady' āsi śaucena pareṇa yukto
 vāk|kāya|cetāṃsi śucīni yat te
 ataḥ punaś c' ā|prayatām a|saumyām
 yat, saumya, no vekṣyasi garbha|śayyām.
- 18.25 ady' ārthavat te śrutavac chrutaṃ tac
 chrut'ānurūpam pratipadya dharmam.
 kṛta|śruto vipratipadyamāno
 nindyo hi nir|vīrya iv' ātta|śastrāḥ.

So saying he laid his whole body on the ground out of 18.20
 reverence for the guru, seeming like a great fallen column of
 gold tinged with saffron. The sage heard of the constancy of
 Nanda, who had recently come forth from carelessness, and
 of his discriminating analysis, and of his clarity concerning
 the logic of *dharma*, and when he had listened to this, he
 spoke in a voice like the clouds:

“O you who abide in the *dharma* so cherished in a pupil,
 stand up! Why do you lie with your head at my feet?
 Your prostration does not honor me as much as your entry
 into the *dharma*. Self-conqueror, today your departure from
 home is successful, since you have thereby won sovereignty
 over yourself. Departure from home is perfected in some-
 one who has conquered himself, but not in a flighty man
 of unconquered senses. Today you are joined to supreme
 purity, since your speech, body and mind are clean, and
 because after this you will not again enter that impure, un-
 gentle bed that is the womb. Today you have learned that 18.25
 which is purposeful and learned, and you have followed the
dharma according to that learning. For he who has perfect
 learning and acts contrary to it is blameworthy, like a man
 with a sword but no courage.

aho, dhṛtis te 'viṣay'ātmakasya,
 yat tvaṃ matim mokṣa|vidhāv akārṣīḥ!
 «yāsyāmi niṣṭhām!» iti bālīśo hi
 janma|kṣayāt trāsam ih' ābhyupaiti.
 diṣṭyā dur|āpaḥ kṣaṇa|saṃnipāto
 n' āyaṃ kṛto moha|vaśena moghaḥ!
 udeti duḥkhena gato hy adhastāt
 kūrmo yuga|cchidra iv' āṇava|sthaḥ.
 nirjitya Māraṃ yudhi dur|nivāram,
 ady' āsi loke raṇa|śīrṣa|śūraḥ.
 śūro 'py a|śūraḥ sa hi veditavyo
 doṣair a|mitrair iva hanyate yaḥ.
 nirvāpya rāg'āgnim udīrṇam adya
 diṣṭyā sukhaṃ svapsyasi vīta|dāhaḥ!
 duḥkhaṃ hi śete śayane 'py udāre
 kleś'āgninā cetasi dahyamānaḥ.
 18.30 abhyucchrito dravya|madena pūrvam,
 ady' āsi tṛṣṇ"ôparamāt samṛddhaḥ;
 yāvat sa|tarṣaḥ puruṣo hi loke
 tāvat samṛddho 'pi sadā daridraḥ.
 ady' āpadeṣṭuṃ tava yukta|rūpaṃ
 Śuddhodhano me nṛ|patiḥ pit"êti;
 bhraṣṭasya dharmāt pitṛbhir nipātād
 a|ślāghanīyo hi kul'āpadeśaḥ.
 diṣṭy"āsi śāntim paramām upeto
 nistīrṇa|kāntāra iv' āpta|sāraḥ!
 sarvo hi saṃsāra|gato bhay'ārto
 yath"āiva kāntāra|gatas tath"āiva.

What constancy in you, who are not sense-based, in that you have set your mind on what is prescribed for liberation! For only a foolish person in the world thinks 'I will pass into oblivion!' and so comes to fear the end of rebirth. How wonderful that you met the right moment, so hard to come by, and that it was not wasted under the sway of delusion! For a man who has gone to the lower realms struggles to rise, like a turtle in the ocean swimming up to a hole in a yoke. Having conquered Mara, who is so hard to stop in battle, you are a hero in the world today, first rank in combat. For even a hero is not considered heroic if he is struck down by the foe-like faults.

How wonderful that today you have extinguished the raging fire of passion, and will sleep unfevered and at ease! For a man who is being burned in his mind by the fire of the defilements sleeps fitfully, even in a sumptuous bed. Previously you stood out for your pride in your possessions, 18.30 but today, because your thirst has stopped, you have fabulous wealth; for even a moneyed man is poor in the world as long as he thirsts. Today it is right for you to point to King Shuddhódana as your father; for bringing attention to one's family is not commendable in someone who has fallen from the *dharma* on which his ancestors had settled. How wonderful that you, like a man who has come through the wilderness and found riches, have reached supreme tranquillity! For all who are in samsara are prey to danger, just like people in the wilderness.

āraṇyakam bhaikṣa|caram vinītam
 drakṣyāmi Nandam nibhṛtam kad” êti,
 āsīt purastāt tvayi me didṛkṣā.
 tath” âsi diṣṭyā mama darśanīyaḥ!
 bhavaty a|rūpo ’pi hi darśanīyaḥ
 sv|alamkṛtaḥ śreṣṭhatamair guṇaiḥ svaiḥ,
 doṣaiḥ parīto malinī|karais tu
 su|darśanīyo ’pi virūpa eva.

- 18.35 adya prakṛṣṭā tava buddhimattā,
 kṛtsnam yayā te kṛtam ātma|kāryam.
 śrut’|ōnnatas’ âpi hi n’ âsti buddhir
 n’ ōtpadyate śreyasi yasya buddhiḥ.
 unmīlitas’ âpi janasya madhye
 nimīlitas’ âpi tath” âiva cakṣuḥ,
 prajñā|mayam yasya hi n’ âsti cakṣuś
 cakṣur na tasy’ âsti, sa|cakṣuṣo ’pi.
 duḥkha|pratīkāra|nimittam ārtam
 kṛṣy’|ādibhiḥ khedam upaiti lokam.
 ajasram āgacchatī tac ca bhūyo
 jñānena yasy’ ādya kṛtas tvay” āntam.
 «duḥkham na me syāt, sukham eva me syād!»
 iti pravṛttaḥ satatam hi lokam,
 na veti tac c’ âiva tathā yathā syāt.
 prāptam tvay” ādy’ â|sulabham yathāvat.»
 ity evam|ādi sthira|buddhi|cittas
 Tathāgaten’ ābhihito hitāya
 staveṣu nindāsu ca nir|vyapekṣam.
 kṛt’|āñjalir vākyaṃ uvāca Nandaḥ:
 18.40 «aho, viśeṣeṇa, viśeṣa|darśiṃs,
 tvay” ānukampā mayi darśit” ēyam!

I had previously wanted to see you, wondering when I would see you settled, tamed to the forest life of the mendicant. How wonderful for me that you are now so pleasing to behold! For even an uncomely man is pleasing to behold when he is well-adorned with his own most excellent virtues, but a man, even a handsome man, is truly ugly when he is encompassed by befouling faults.

Today your intelligence is superlative, for through it your task is entirely complete. For even an outstandingly learned man has no intelligence if his intelligence does not give rise to Excellence. Likewise among the open-eyed, it is the man with closed eyes who may have sight, for a man whose sight does not consist of insight has no sight, though he have good eyes. 18.35

The afflicted masses exhaust themselves in work such as plowing to counteract suffering. Suffering returns continually, but through your knowledge you have put an end to it today. 'May I have no suffering, just happiness!' With this aim, people are constantly busy, but how it might come about they do not know. You have today rightly obtained what is hard to obtain."

When the realized one said this and more for the sake of his welfare, Nanda remained steady in mind and heart, unaffected by praise or criticism. He folded his hands in reverence and spoke:

"Oh, you have shown me compassion with distinction, you who see distinctions! Because of it I have, against my will, been saved from the danger of samsara, O Lord, when 18.40

yat kāma|pañke bhagavan nimagnas

trāto 'smi saṃsāra|bhayād a|kāmaḥ.

bhrātrā tvayā śreyasi daiśikena

pitṛā phala|sthena tath" āiva mātṛā,

hato 'bhaviṣyaṃ yadi na vyamokṣyaṃ

sāṛthāt paribhraṣṭa iv' â|kṛt'|âṛthaḥ.

śāntasya tuṣṭasya sukho viveko

vijñāta|tattvasya parīkṣakasya;

prahīṇa|mānasya ca nir|madasya

sukhaṃ virāgatvam a|sakta|buddheḥ.

ato hi tattvaṃ parigamya samyañ,

nirdhūya doṣān, adhigamya śāntim,

svaṃ n' āśrayaṃ samprati cintayāmi,

na taṃ janaṃ, n' âpsaraso na devān.

I had been submerged in the slime of lust. I would have failed, like a man who falls behind his caravan and wins no fortune, if I had not been liberated by you, my brother and guide to Excellence, by my father who is established in the fruit, and also by my mother.

Solitude is delightful for a man who is calm and contented, who has an understanding of reality and who makes careful investigations; and the absence of amorous love is delightful for a man who has put pride aside, who is without lust, and whose mind does not cling. So I have perfectly understood reality, I have expelled my faults and I have found peace! Now I do not think of my own home, my wife, the *ápsarases* or the gods.

- idaṃ hi bhuktvā śuci śāmikaṃ sukhaṃ,
 na me manaḥ kāṅkṣati kāma|jaṃ sukhaṃ,
 mah" |ārhaṃ apy annaṃ a|daivat' |āhṛtaṃ
 divaukaso bhuktavataḥ sudhām iva.
- 18.45 aho 'ndha|vijñāna|nimīlitaṃ jagat,
 paṭ' |āntare paśyati n' ōttamaṃ sukhaṃ!
 su|dhīraṃ adhyātma|sukhaṃ vyapāśya hi,
 śramaṃ tathā kāma|sukh' |ārthaṃ ṛcchati.
 yathā hi ratn' |ākaraṃ etya dur|matir
 vihāya ratnāny a|sato maṇīn haret,
 apāśya sambodhi|sukhaṃ tath" ōttamaṃ
 śramaṃ vrajet kāma|sukh' |ōpalabdhaye.
 aho hi sattveṣv ati|maitra|cetasas
 Tathāgatas' ānujighṛkṣutā parā!
 apāśya yad dhyāna|sukhaṃ mune paraṃ,
 parasya duḥkh' |ōparamāya khidyase.
 mayā nu śakyaṃ pratikartum adya kiṃ
 gurau hit' |āiṣiṇy anukampake tvayi?
 samuddhṛto yena bhav' |ārṇavād ahaṃ
 mah" |ārṇavāc cūrṇita|naur iv' ōrmibhiḥ.»
 tato munis tasya niśamya hetumat
 prahīṇa|sarv' |āsrava|sūcakaṃ vacaḥ
 idaṃ babhāṣe vadatām an|uttamo
 yad arhati śrīghana eva bhāṣitum:
- 18.50 «idaṃ kṛt' |ārthaḥ paraṃ' |ārtha|vit kṛtī.
 tvam eva dhīmann abhidhātum arhasi,
 atītya kāntāraṃ avāpta|sādhanaḥ
 su|daiśikasy' ēva kṛtaṃ mahā|vaṇik.
 avaiti Buddhaṃ nara|damya|sārathim

For having tasted this pure, peaceful bliss, my mind does not crave lust-born pleasures, just as, after tasting divine nectar, the mind of a heaven-dweller does not crave even the finest earthly fare that is not eaten by the gods. Oh, the world is blinkered by the blindness of its knowledge, and does not see that in a different garment there is utter bliss! It throws away the security of inner happiness, and labors instead for sensual gratification. Just as a simpleton would come to a mine and carry off semi-precious stones of no value whilst leaving behind the jewels, so might a man labor to win sensual gratification whilst discarding the supreme bliss of perfect enlightenment. 18.45

How wonderfully kind is the favor shown to living beings by the realized one, in the extraordinary benevolence of his mind! O sage, you lay aside supreme meditational rapture, and work for the cessation of the suffering of others. You have entirely pulled me out of the sea of existence, like a man rescued from the great ocean when his boat has been battered by waves. What could I possibly do now in return for you, my well-wishing, compassionate guru?"

Then the sage, peerless among speakers, listened to his reasoned speech that indicated his lack of all rebirth-producing tendencies, and said what a Buddha Shri-ghana* ought to say:

"You have achieved your goal, you know the ultimate truth, you are successful. Wise man, it is proper for you to say this, just as it is proper for a great merchant who has passed through the wilderness and acquired a fortune to declare what his good guide has done for him. O worthy man, since even a man who has seen the truth, whose mind is at 18.50

kṛtī yath" ârhann upaśānta|mānasah
 na dr̥ṣṭa|satyo 'pi tath" âvabudhyate,
 pr̥thag|janaḥ kiṃ bata, buddhimān api.
 rajas|tamobhyāṃ parimukta|cetasas
 tav' âiva c' êyaṃ sadṛśī kṛta|jñatā;
 rajaḥ|prakarṣeṇa jagaty avasthite
 kṛta|jña|bhāvo hi kṛta|jña dur|labhaḥ.
 sa|dharma, dharm'|ānvayato yataś ca te
 mayi prasādo 'dhigame ca kauśalam.
 ato 'sti bhūyas tvayi me vivakṣitaṃ
 nato hi bhaktaś ca niyogam arhasi.
 avāpta|kāryo 'si, parāṃ gatiṃ gato,
 na te 'sti kiṃ cit karaṇīyam aṇv api.
 ataḥ paraṃ, saumya, car' ânukampayā,
 vimokṣayan kṛcchra|gatān parān api.
 18.55 ih' ârtham ev' ārabhate naro 'dhamo,
 vimadhyamas t' ūbhaya|laukikīm kriyām;
 kriyām amutr' âiva phalāya madhyamo,
 viśiṣṭa|dharmā punar a|pravṛttaye.
 ih' ôttamebhyo 'pi mataḥ sa t' ūttamo
 ya uttamam dharmam avāpya naiṣṭhikam
 a|cintayitv" ātma|gataṃ pariśramam
 śamam parebhyo 'py upadeṣṭum icchatī.
 vihāya tasmād iha kāryam ātmanaḥ
 kuru, sthir'|ātman, para|kāryam apy atho.
 bhramatsu sattveṣu tamo|vṛt'|ātmasu
 śruta|pradīpo niśi dhāryatām ayam.
 bravītu tāvat puri vismito janas,
 tvayi sthite kurvati dharma|deśanāḥ,
 'aho bat' āścaryam idaṃ vimuktaye

peace and whose goal is accomplished, does not understand the Buddha, the charioteer of men who need to be tamed, still less so does the man in the street, clever though he may be. O grateful man, this awareness of what has been done for you is worthy of you, whose heart is freed from passion and darkness; for gratitude is hard to find while the world abides in its excess of passion.

Dharma-endowed man, from following *dharma*, confidence in me and skill in achievement are yours. I would like to ask more of you, for you are modest and devoted, and worthy of a calling. Your task is complete, you have traveled the high path, and there is nothing, not even the smallest thing, left for you to do. From now on wander with compassion, delivering others who are also in trouble.

An inferior man works towards goals here in the world, 18.55
the next man for both this world and the other world; the average man acts for reward in the hereafter, but the man of superior character works for the cessation of active life. However, the man who is considered better than the best in the world is he who has obtained the supreme and ultimate *dharma* and wishes to guide others to tranquillity, without thinking of the trouble to himself. Therefore give up doing things for yourself here in the world, O you who are firm in yourself, and do things for others. Let this lantern of learning be carried among living beings enveloped in dark ignorance who roam in the night.

Just let the astonished people in the city say, when you stand giving instruction in *dharma*, 'Goodness! It's amazing that this man, who was a libertine, gives talks on liberation!' When your wife at home hears about your stability of

karoti rāgī yad ayam kathām!› iti.
 dhruvaṃ hi saṃśrūtya tava sthiraṃ mano
 nivṛtta|nānā|viṣayair mano|rathaiḥ,
 vadhūr gr̥he s” āpi tav’ ānukurvati,
 kariṣyate strīṣu vi|rāgiṇīḥ kathāḥ.

18.60 tvayi parama|dhṛtau niviṣṭa|tattve
 bhavana|gatā na hi raṃsyate dhruvaṃ sā—
 manasi śama|dam’|ātmake vivikte
 matir iva kāma|sukhaiḥ parīkṣakasya.»
 ity arhataḥ parama|kāruṇikasya śāstur
 mūrdhnā vacaś ca caraṇau ca samaṃ gr̥hītvā;
 svasthaḥ, praśānta|hṛdayo, vinivṛtta|kāryaḥ,
 pārśvān muneḥ pratiyayau vi|madaḥ kar” īva.
 bhikṣ”|ārthaṃ samaye viveśa sa puram
 dr̥ṣṭīr janasy’ ākṣipan.
 lābh’|ālābha|sukh’|āsukh’|ādiṣu samaḥ,
 svasth’|ēndriyo niḥ|spr̥haḥ.
 nirmokṣāya cakāra tatra ca kathām
 kāle janāy’ ārthine,
 n’ āiv’ ōnmārga|gatān parān paribhavann
 ātmānam utkarṣayan.
 ity eṣā vyupaśāntaye na rataye
 mokṣ’|ārtha|garbhā kṛtiḥ.
 śrotīṇāṃ grahaṇ’|ārthaṃ anya|manasām
 kāvy’|ōpacārāt kṛtā.
 yan mokṣāt kṛtam anyad atra hi mayā
 tat kāvya|dharmāt kṛtam
 pātuṃ tiktam iv’ āuṣadham madhu|yutam,
 hṛdyaṃ katham syād iti.

mind, now that its desires for the various sense-objects have been turned away, she too is sure to follow your example, and speak of dispassion to her women. Since your firmness 18.60 is paramount and you have penetrated the real nature of things, she will certainly not enjoy being in the palace—just as when the mind of a careful examiner is discerning, tranquil and subdued in its nature, his thoughts find no enjoyment in sensuality.”

So with his head he grasped the words and feet together of the worthy one, the supremely compassionate teacher; and sound in himself, his heart at ease, his task ended, he left the sage's side like an elephant free of rut. At the appropriate time he entered the city for alms, catching the eye of the people. Staying the same in gain or loss and in happiness and sadness alike, he was free of longings, with his senses in sound health. There in due course he spoke of deliverance to people in need of it, not disparaging those on the wrong path nor vaunting himself.

This composition on the subject of liberation is for calming the reader, not for his pleasure. It is fashioned out of the medicine of poetry with the intention of capturing an audience whose minds are on other things. Thinking how it could be made pleasant, I have handled in it things other than liberation, things introduced due to the character of poetry, as bitter medicine is mixed with honey when it is drunk.

prāyeṇ' ālokyā lokam viṣaya|rati|param
mokṣāt pratihatam,
kāvyā|vyājena tattvam kathitam iha mayā
mokṣaḥ param iti.
tad buddhvā śāmikam yat tad avahitam ito
grāhyam na lalitam;
pāṁsubhyo dhātu|jebhyo niyatam upakaram
cāmīkaram iti.

Saundaranande mahā|kāvyā Ājñā|vyākaraṇo nām'
âṣṭādaśaḥ sargaḥ.

ārya|Suvarṇākṣī|putrasya Sāketakasya bhikṣor ācārya|bhadant'|
Āśvaghoṣasya mahā|kaver mahā|vādinah kṛtir iyam.

HIS INSTRUCTIONS REVEALED

Seeing that the world generally holds the pleasure of sensory experience uppermost and is resistant to liberation, I, holding liberation to be paramount, have described the truth in the guise of poetry. Knowing this, that part which relates to peace should be carefully extracted from it, not the entertaining part; serviceable gold necessarily comes from ore-born dust.

End of Canto 18: His Instructions Revealed.

This is the composition of the Venerable Ashva·ghosha of Sakéta,
noble son of Suvarnákshi, monk, teacher, great poet and
eloquent speaker.

NOTES

Bold references are to the English text; **bold italic** references are to the Sanskrit text. An asterisk (*) in the body of the text marks the word or passage being annotated.

- 1.15 **soma juice**: a ritual narcotic drink used in sacrifices.
- 1.36 **Dauṣmanti**: a patronymic more usually appearing as Dauṣyanti or Dauṣyanta, and referring to Duṣyanta the father of Bhārata.
- 1.39 **their actions being meritorious**: an illustration of the law of a karma; good deeds will inevitably produce good results at some point in the future.
- 1.40 **dharma, wealth and pleasure**: three legitimate life aims in Hindu thought.
- 1.44 The **six permitted occupations** of a brahmin are studying, teaching, performing sacrifices, conducting sacrifices on behalf of others, giving charitable gifts and receiving charitable gifts.
- 2.53 These mythical **elephants** support the earth on their backs.
- 2.59 **god of love**: Kama.
- 3.11 **Vinaya**: the disciplinary code followed by monastics.
- 3.27 **the first fruit**: the first of four stages in the attainment of liberation.
- 3.39 **many were stream-entrants**: they had attained the first stage, or the first fruit of the path, of *dharma*.
- 4.5 **the loveliest. . . men**: the Sanskrit verse contains a pun on the names of the couple: *sundarī* means beautiful and *nanda* means happy.
- 4.13 **vishéshaka**: a mark on the forehead made with sandal.
- 4.18 **he resembled. . . breeze**: as Nanda bends down, his hair loosens and the flowers in it fall out, so that his head seems to expand. The comparison is possibly to the Cobra's Saffron plant, which continually sheds filaments of pollen.

NOTES

- 4.20 **tamála paste:** juice from the leaf of the *Xanthochymus pictorius* plant, used for cosmetics.
- 4.35 **saced:** “if,” Buddhist usage. See also verses 10.60, 13.43, 15.3 and 16.70.
- 4.46 **the ten powers:** the Buddha is said to possess ten special faculties, such as knowing the consequences of all actions.
- 5.8 **kakṣyām mahato:** amended from JOHNSTON’s *kakṣyā/mahato*. *kakṣyām* is taken in the sense of the staff of the inner apartment. According to 4.26, they were unaware of the Buddha’s arrival.
- 5.9 **to remind us of the time:** the disciplinary code prohibits eating meals after midday.
- 5.12 **reward in the world:** by the law of karma a meritorious act such as carrying the Buddha’s bowl will have a favorable consequence.
- 5.15 **the dirt of the defilements:** unwholesome qualities (*kleśa*) which defile the mind.
- 5.35 Anánda is also known as **the sage of Vidéha**, his native area.
- 5.40 **samsara:** the ongoing cycle of birth, death and rebirth to which all beings are subject until they attain liberation.
- 6.6 **banged her feet against the palace stairs:** unable to bear the sight of Súndari’s sorrow, the maid intends to slip away quietly, but her own distress makes her inadvertently knock noisily against the stairs.
- 6.10 **upopaviṣṭā:** an archaic form.
- 6.22 **doṣato gāḥ:** this is a conjecture, but it is supported as idiomatically authentic by *Rāmāyaṇa* 6.93.13.
- 6.24 **digdha:** a poisoned arrow.
- 6.25 **rodan’/āroṣita/rakta/drṣṭiḥ:** *āroṣita* probably corresponds to Pāli *rosita*, “smeared, anointed.”
- 6.26 **like a fallen Padma Lakshmi without her lotus:** the goddess Lakshmi is also known as Padma. Presumably, a statue of the

goddess has fallen over, thus depriving her of the lotus on which she customarily sits or stands.

- 6.27 *prakoṣṭhe*: dual neuter, normally masculine.
- 6.32 *prabhṛtīś*: emended from *prabhṛtīm* (suggestion by HARUNAGA ISAACSON).
- 6.32 *vina*: the Indian lute.
- 6.46 *na sa nirvṛtaḥ syāt*: also, he would not attain nirvana.
- 7.2 flower-bannered god: Kama, god of love.
- 7.17 taught twice over: the Sanskrit word *guru* means both a family elder (in this case older brother) and a religious teacher.
- 7.32 *Dilipasya*: possibly Dilīpa rather than Dilipa is intended, though the metre does not accommodate the heavy syllable.
- 8.10 *tad*: emended from *yad*.
- 8.17 *nadī/taṭāt*: emended from *nadī/talāt*.
- 8.15 fooled by the sound of singing: enticing deer with music was a recognized hunting ploy.
- 9.12 The four physical elements, earth, water, fire and wind, are the primary qualities of all material things, including the human body.
- 9.13 mantras: a potent verbal formula or charm.
- 9.45 *tat/kṣayam*: emended from *tat/kṣamam*.
- 10.9 *Āmbika*: the name is a conjecture.
- 10.18 The thunderbolt-wielding king: Indra.
- 10.25 extended in length. . . solid: this probably refers to stringed instruments, drums, wind instruments and percussive instruments of a solid material such as brass.
- 10.53 enemy of the water-born: *Abja* is also the day lotus, whose enemy is the moon which distils cooling liquid. Another possibility is to follow JOHNSTON's reading of *abja/ketuḥ*, he whose banner is the fish, the god Kama.

NOTES

- 11.50 **Oh the groves:** this translates the Sanskrit *Caitraratha*, since the groves and gardens of heaven are cultivated by Chitra-ratha.
- 11.50 **the heavenly Ganges:** Mandākinī was the name of the river Ganges in heaven before it fell to earth.
- 11.56 Verses 11.56–57 are omitted from JOHNSTON's edition.
- 12.9 **the root “to increase”:** in the *Dhātupāṭha*, Pāṇini's lexicon of Sanskrit verbal roots, the root *edh* “to increase” occurs immediately after the root *bhū*, “to exist.”
- 12.10 **the indeclinable particle “existing”:** the word *asti* is considered an example of an indeclinable particle or *nipāta*.
- 13.13 **manner of making a living. . . constituent parts of action:** These are outlined in 3.30–34. In the context of mendicancy, making a living refers to the monk's acceptance of alms.
- 13.55 JOHNSTON does not supply the text for this verse as he considers it spurious.
- 14.19 **yoga:** a set of disciplinary practices intended to increase self-control.
- 15.12 **as turbid water clears with a jewel:** it was held that certain jewels had the power to miraculously purify muddy water.
- 15.25 **jewel-adorned as he is:** Nanda is adorned with the three jewels of Buddhism: the Buddha, the *dharma*, and the community of monastics.
- 15.64 **mindfulness of inward and outward breathing:** paying sustained attention to the in- and out-breath as a way of building concentration is considered a core Buddhist meditation practice.
- 15.69 The five supernormal faculties are listed in 16.2.
- 16.3 **rebirth-producing tendencies:** the tendencies which bind a person to rebirth are known as *āsravas*. They are the desire for sensory experience, the desire for continued existence, holding views, and spiritual ignorance.
- 16.22 *tīvra/roṣa*: emended from *doṣ'ādhike janmani tīvra/doṣa*.

- 16.26 **dharma:** used here as a synonym for nirvana.
- 16.30 **the path:** the path to liberation consists of eight categories of correct modes of living; it is the subject of verses 16.31–36.
- 16.41 **So with regard to the Truth. . . remedy:** Buddhism's Four Noble Truths are listed with a medical analogy.
- 16.59 **When the mind is disordered. . . using oil treatments:** this and the following five verses refer to the three humors—phlegm, bile and wind—of ayurvedic medicine.
- 16.89 *mātāv:* an atypical form in compounds for *mātr*.
- 17.3 **his hands in his lap:** conjecture for *an̐k'âvahitam*.
- 17.22 **supramundane path:** a term used to mark a breakthrough that occurs when the mind focuses on the unconditioned nirvana.
- 17.25 **The four foundations of mindfulness** are the contemplation of the body, feeling, mind and mental objects. The four **distorted views** are to regard as permanent that which is impermanent, to regard as pleasant that which is unsatisfactory, to regard as having a self that which has no self, and to regard as pure that which is impure.
- 17.26 **The five incomparable noble powers** are faith, endeavor, mindfulness, concentration and wisdom. The **five barren places** are doubt concerning the Buddha, the *dharma*, the community of monastics or the disciplinary code, and anger.
- 17.26 **constituents of the right path. . . the wrong path:** the categories of the eightfold path and their opposites.
- 17.27 **the stage of the first fruit:** the first of four stages to liberation. Nanda attains the four stages at 17.27, 17.37, 17.41 and 17.57–62 respectively.
- 17.31 **everything is dependent on a variety of things:** here Nanda understands the doctrine of dependent origination.

NOTES

- 17.40 **The three supports of liberation** are the conditionless, the desireless, and emptiness. The **three roots of impurity** are desire, hatred and delusion.
- 17.42 **first level of meditation:** Nanda undertakes a set of meditative attainments called the *dhyānas* (17.42–56), abandoning each level of meditation for a progressively higher one as he detects subtle faults in it.
- 17.57 **five upper bonds:** Nanda destroys the last five of the ten fetters (*saṃyojana*) which tie beings to the cycle of rebirth.
- 17.58 The seven **constituents of enlightenment** (*bodhy/aṅga*) are mindfulness, the investigation of *dharma*, endeavor, rapture, tranquillity, concentration and equanimity, while the **seven negative predispositions of the mind** are lust, holding a grudge, speculative opinion, doubt, pride, craving for continued existence, and ignorance.
- 18.15 **five constituents of human identity:** the five *skandhas*, the processes that combine to make up a human being, are corporeality, sensation, perception, mental formations and consciousness.
- 18.17 *vibuddham*: emended from *vibaddham*.
- 18.18 **four kinds of food:** four types of material and mental nutriment that feed rebirth.
- 18.49 **Shri-ghana:** rare epithet for the Buddha.

GLOSSARY OF COMMON NAMES
AND EPITHETS

HANDSOME NANDA

ÁDITYAS a group of sun gods

AIRÁVATA name of Indra's elephant, and supporter of the world's eastern quarter

ANÁNDĀ one of the best-known of the Buddha's disciples; also known as the sage of Vidéha

ÁPSARASES a class of beautiful semi-divine women

ARÁDA one of the Buddha's teachers

ÁRJUNA KARTA·VIRYA is the first of several mighty heroes mentioned in verses 9.17–20 who were vanquished despite their strength

ÁSURAS a class of demons

BHÁRATA son of Shakúntala and King Dushyánta, and raised in the hermitage of the sage Kanva

BODHISATTVA the Buddha prior to his enlightenment

BRAHMA the creator god

BRAHMÍN a member of the priestly caste

BUDDHA “awakened one,” epithet of Siddhártha (or Sarvārtha·siddha) Gáutama after he attains nirvana; Nanda's older half-brother

CHAKRA·VÁKA the ruddy sheldrake, a species of waterbird that signifies conjugal love in Sanskrit literature

CHITRA·RATHA a *gandhárva* who cultivates the beautiful gardens of heaven

DHARMA the doctrine expounded by the Buddha which leads to liberation

DUSHYÁNTA a king, husband of Shakúntala and father of Bhárata

GANDHÁRVAS a class of semi-divine beings famed for their music-making; sometimes lovers of the *ápsarases*

GARGYA a poor brahmin who became the preceptor of Rama

GÁUTAMA the clan which produced both Nanda and the Buddha

GAYA town where the Buddha attained liberation

GIRI·VRAJA “mountain-fenced,” the name of the capital of Mágadha

GLOSSARY OF COMMON NAMES AND EPITHETS

HIRÁNYA·RETAS “Golden-semen” is the first of many gods, sages and kings listed in 7.25–45, all of whom desired various women

IKSHVÁKU dynasty in northern India into which the Buddha was born

INDRA chief of the gods, and bearer of a number of epithets

KÁKSHIVAT GÁUTAMA a Vedic sage renowned as a teacher

KANDÁRPA another name for Kama, the god of love

KANVA sage in whose hermitage Bhárata was raised

KÁPILA GÁUTAMA a sage, and legendary founder of the city Kápila·vastu

KÁPILA·VASTU the city in which Nanda lives, and where the Buddha was born

KARÁNDAVA an aquatic bird

KARMA past deeds which influence one’s present situation

KASHI another name for the city of Varánasi

KÁSHYAPA one of the seven great seers of ancient times

KAUNDÍNIA the Buddha’s first convert, who heads the list of the chief disciples given in 16.87–91.

KAUTSA previous clan of the Ikshváku dynasty before Kápila becomes the clan guru

KÍNNA (M) / KÍNNA (F) / KÍMPURUSA (M) mythical mountain-dwelling beings famed for their beauty.

KSHATRIYA caste of warriors and the aristocracy

LAKSHMI goddess of good fortune

MÁITHILI another name for Sita, daughter of the king of Mithila

MÁNDARA sacred mountain, residence of various deities

MANU first man and progenitor of the human race

MARA personification of evil and the passions and representative of death. He tempts the Buddha-to-be to abandon his quest for liberation.

MARUTS minor storm deities and attendants of Indra

HANDSOME NANDA

MERU sacred golden mountain at the center of the world

NANDA the Buddha's half-brother and hero of the *Saundarananda*

NÁNDANA gardens of heaven frequented by the *ápsarases*

RAMA son of King Dasha-ratha and hero of the *Rāmāyaṇa*

RAMBHA an *ápsaras*

RATI one of the wives of Kama, god of love

SARVÁRTHA-SIDDHA "successful in all his goals," the Buddha's given name

SHAKÚNTALA mother of Bhárata, famously cursed not to be remembered by her husband Dushyánta

SHAKA kind of tree

SHAKRA another name for Indra, chief of the gods

SHAKYA the clan of the founders and inhabitants of Kápila-vastu

SHALA a valuable timber tree

SHALVAS name of a people whose king, along with various other returners to civilian life, is mentioned in verse 7.51

SHÁNTANU legendary king who pined for the love of a ferryman's daughter

SHASTRA learned treatises

SHIBI king who famously gave part of his own flesh to a hungry hawk. He heads the list (II.42–49 and II.56–57) of legendary figures whose stay in heaven was temporary no matter how meritorious their deeds.

SHUDDHÁVASA a heavenly realm of great purity

SHUDDHÓDHANA king of Kápila-vastu and father of Nanda and the Buddha

SÚGATA "the well-gone," epithet of the Buddha

SÚNDARI "Beauty," Nanda's wife

TATHÁGATA the realized one, "who has gone thus," epithet of the Buddha

GLOSSARY OF COMMON NAMES AND EPITHETS

TÚSHITA the heavenly realm where the Buddha-to-be resided prior to his last birth

ÚDRAKA one of the Buddha's teachers

VÁISHRAVANA another name for Kubéra, god of wealth

VALMÍKI legendary author of the *Rāmāyaṇa*, and sage in whose hermitage Sita's sons were raised.

VASÍSHTA one of the seven great seers of ancient times, and appearing in the *Rāmāyaṇa* as keeper of the Wishing Cow

VEDAS four collections of oral teachings and hymns forming the basis of Hindu religions

VEDÁNGA six auxiliary disciplines used in the interpretation of the Vedas

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Final vowels:										Initial vowels:	
a	ā	i	ī	u	ū	ṛ	e	ai	o	au	
'ā	"ā	ya	ya	va	va	ra	e'	āa	o'	āva	
'ā	"ā	yā	yā	vā	vā	rā	āā	āā	aā	āvā	
'ē	"ē	'î	"î	vi	vi	ri	ai	āi	ai	āvi	
'ē	"ē	'ī	"ī	vī	vī	rī	ai	āī	ai	āvī	
'ô	"ô	yu	yu	'û	"û	ru	au	āu	au	āv u	
'ô	"ô	yū	yū	'ū	"ū	rū	aū	āū	aū	āvū	
a'r	a"r	yṛ	yṛ	vṛ	vṛ	'ṛ	aṛ	āṛ	aṛ	āvṛ	
'âi	"âi	ye	ye	ve	ve	re	ae	āe	ae	āve	
'āi	"āi	yai	yai	vai	vai	rai	aai	āai	aai	āv ai	
'āu	"āu	yo	yo	vo	vo	ro	ao	āo	ao	āv o	
'āu	"āu	yau	yau	vau	vau	rau	aau	āau	aau	āv au	

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